3049.b.5

THE

# NEW TESTAMENT

OF

## Our LORD and SAVIOUR

# JESUS CHRIST.

Tranſlated out of the Latin Vulgat;

Diligently compared with the original Greek:

And firſt publiſhed by the

*Engliſh* College of *Rhemes*, anno 1582.

Newly reviſed, and corrected according to the *Clementin* Edition of the SCRIPTURES.

WITH

## ANNOTATIONS

For clearing up modern CONTROVERSIES in RELIGION, and other Difficulties of Holy Writ.

VOLUME II.

Lex Domini immaculata convertens animas: Teſtimonium Domini fidele ſapientiam præſtans parvulis.

Pſalm xviii. 8.

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Printed in the Year MDCCLII.

1752. 0750
219
20
2
4
242 242
260 260
279 279
285 285
292 292
290 290
294 294
306
339
358
365
380
80
425

1752 c.9.1 2nd Lo.c Romans, I 1-7 10
(10) vol II.

JESUS: Lord and what *ſhall* this man *do?*

22 JESUS ſaith to him: So I will have him to remain till I come, what is it to thee? follow thou me.

23 This ſaying therefore went abroad among the Brethren, that that Diſciple ſhould not die. And JESUS did not ſay to him, he ſhould not die; but, So I will have him to remain till I come, what is it to thee?

24 This is that Diſciple who giveth teſtimony of theſe things, and hath written theſe things: and we know that his teſtimony is true.

25 But there are alſo many other things which JESUS did: which if they were written every one, the world itſelf, I think, would not be able to contain the books that ſhould be written.

# *The* ACTS *of the* APOSTLES.

## CHAP. I.

THE former treatiſe I made, O Theophilus, of all things, which JESUS began to do and to teach,

2 Until the day on which giving commandments by the Holy Ghoſt to the Apoſtles whom he had choſen, he was taken up.

3 To whom alſo he ſhewed himſelf alive after his Paſſion, by many proofs, for forty days appearing to them, and ſpeaking of the Kingdom of God.

4 And eating together with them, he commanded them, that they ſhould not depart from Jeruſalem, but ſhould wait for the promiſe of the Father, which you have heard (ſaith he) by my mouth:

5 For John indeed baptized with water, but you ſhall be baptized with the Holy Ghoſt not many days hence.

6 They therefore who were come together asked him, ſaying: Lord, wilt thou at this time reſtore again the Kingdom to Iſrael?

7 But he ſaid to them: It is not for you to know the times or moments, which the Father hath put in his own power:

8 But you ſhall receive the power of the Holy Ghoſt coming upon you, and you ſhall be witneſſes unto me in Jeruſalem, and in all Judea, and Samaria, and even to the uttermoſt part of the earth.

9 And when he had ſaid theſe things, while they looked on, he was raiſed up: and a

cloud received him out of their ſight.

10 And while they were beholding him going up to Heaven, behold two men ſtood by them in white garments,

11 Who alſo ſaid: Ye men of Galilee, why ſtand you looking up to Heaven? This JESUS who is taken up from you into Heaven, ſhall ſo come as you have ſeen him going into Heaven.

12 Then they returned to Jeruſalem from the mount that is called Olivet, which is nigh Jeruſalem within a Sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude *the brother* of James.

14 All theſe were perſevering with one mind in prayer with the women, and MARY the mother of JESUS, and with his brethren.

15 In thoſe days Peter riſing up in the midſt of the Brethren, ſaid: (now the number of perſons together, was about an hundred and twenty.)

16 Men Brethren, the ſcripture muſt needs be fulfilled which the Holy Ghoſt ſpoke before by the mouth of David concerning Judas, who was the leader of them that apprehended JESUS:

17 Who was numbred with us, and had obtained part of this miniſtry.

18 And he indeed hath poſſeſſed a field of the reward of iniquity, and being hanged burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it became known to all the inhabitants of Jeruſalem: ſo that the ſame field was called in their tongue, *Hacel-dama*, that is to ſay, the field of blood.

20 For it is written in the book of Pſalms: *Let their habitation become deſolate, and let there be none to dwell therein. And his Biſhoprick let another take.*

21 Wherefore of theſe men who have companied with us, all the time that the Lord JESUS came in and went out among us,

22 Beginning from the Baptiſm of John until the day wherein he was taken up from us, one of theſe muſt be made a witneſs with us of his reſurrection.

23 And they appointed two, Joſeph, called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And praying they ſaid: Thou Lord who knoweſt the hearts of all men, ſhew whether of theſe two, thou haſt choſen,

25 To take the place of this

this Miniſtry and Apoſtleſhip, from which Judas hath by tranſgreſſion fallen that he might go to his own place.

26 And they gave them lots, and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

## CHAP. II.

AND when the days of the Pentecoſt were accompliſhed, they were all together in one place:

2 And ſuddenly there came a ſound from Heaven, as of a mighty wind coming, and it filled the whole houſe where they were ſitting.

3 And there appeared to them parted tongues as it were of fire, and it ſat upon every one of them:

4 And they were all filled with the Holy Ghoſt, and they began to ſpeak with divers tongues according as the Holy Ghoſt gave them to ſpeak.

5 Now there were dwelling at Jeruſalem Jews, devout men out of every Nation under Heaven.

6 And when this was noiſed abroad, the multitude came together, and were confounded in mind, becauſe that every man heard them ſpeak in his own tongue.

7 And they were all amazed and wondered ſaying: Behold are not all theſe that ſpeak, Galileans,

8 And how have we heard, every man our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and Inhabitants of Meſopotamia, Judea, and Cappadocia, Pontus and Aſia,

10 Phrygia, and Pamphilia, Egypt and the parts of Lybia about Cyrene, and ſtrangers of Rome,

11 Jews alſo, and Proſelytes, Cretes, and Arabians: we have heard them ſpeak in our own tongues the wonderful works of God.

12 And they were all aſtoniſhed, and wondred ſaying one to another: What meaneth this?

13 But others mocking ſaid: Theſe men are full of new wine.

14 But Peter ſtanding up with the Eleven, lifted up his voice, and ſpoke to them: Ye men of Judea, and all you that dwell in Jeruſalem, be this known to you and with your ears receive my words.

15 For theſe are not drunk, as you ſuppoſe, ſeeing it is but the third hour of the day:

16 But this is that which was ſpoken of by the Prophet Joel:

17 *And it ſhall come to paſs, in the laſt days (ſaith the Lord) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall*

*propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams,*

18 *And upon my ſervants indeed, and upon my handmaids will I pour out in thoſe days of my Spirit, and they ſhall propheſie:*

19 *And I will ſhew wonders in the Heaven above, and ſigns on the earth beneath, blood and fire, and vapour of ſmoke.*

20 *The ſun ſhall be turned into darkneſs, and the moon into blood before the great and manifeſt day of the Lord come.*

21 *And it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.*

22 Ye men of Iſrael hear theſe words: JESUS of Nazareth a man approved of God among you, by miracles and wonders and ſigns, which God did by him in the midſt of you, as you alſo know;

23 This ſame being delivered up, (*a*) by the determinate counſel and foreknowledge of God, you by the hands of wicked men have crucified and ſlain.

24 Whom God hath raiſed up (*b*) having looſed the ſorrows of Hell, as it was impoſſible that he ſhould be holden by it.

25 For David ſaith concerning him: *I foreſaw the Lord before my face: becauſe he is at my right hand that I may not be moved.*

26 *For this my heart hath been glad, and my tongue hath rejoiced: moreover my fleſh alſo ſhall reſt in hope.*

27 *Becauſe thou wilt not leave my ſoul in Hell, nor ſuffer thy Holy one to ſee corruption.*

28 *Thou haſt made known to me the ways of life: Thou ſhalt make me full of joy with thy countenance.*

29 Ye men Brethren, let me freely ſpeak to you of the Patriarch David; that he died,

(*a*) Ver. 23 *By the determinate*, &c. God delivered up his Son; and his Son delivered up himſelf, for the love of us, and for the ſake of our ſalvation: and ſo Chriſt's being *delivered up* was holy, and was God's own *determination*. But they who betray'd and crucified him, did wickedly, following therein their own malice and the inſtigation of the Devil; not the will and determination of God, who was by no means the author of their wickedneſs; tho' he permitted it; becauſe he could and did draw out of it ſo great a good, *viz.* the ſalvation of man.

(*b*) Ver 24 *Having looſed the ſorrows*, &c. Having overcome the grievious pains of Death, and all the power of Hell.

and

and was buried; and his ſepulchre is with us to this preſent day.

30 Whereas therefore he was a Prophet, and knew that *God had ſworn to him with an oath that of the fruit of his loins one ſhould ſit upon his throne*;

31 Foreſeeing this, he ſpoke of the reſurrection of Chriſt. For neither was he left in Hell, neither did his fleſh ſee corruption.

32 This JESUS hath God raiſed again, whereof all we are witneſſes.

33 Being exalted therefore by the right hand of God, and having received of the Father the promiſe of the Holy Ghoſt, he hath poured forth this which you now ſee and hear.

34 For David aſcended not into Heaven; but he himſelf ſaid: *The Lord ſaid to my Lord, ſit thou on my right hand.*

35 *Until I make thine enemies thy foot-ſtool.*

36 Therefore let all the houſe of Iſrael know moſt certainly, that God hath made both Lord, and CHRIST, this ſame JESUS, whom you have crucified.

37 Now when they had heard theſe things, they had compunction in their heart, and ſaid to Peter and to the reſt of the Apoſtles: What ſhall we do, men and Brethren?

38 But Peter ſaid to them, do penance, and be baptized every one of you in the name of JESUS CHRIST, for the remiſſion of your ſins; and you ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is to you, and to your children, and to all that are far off, whomſoever the Lord our God ſhall call.

40 And with very many other words did he teſtify and exhort them, ſaying: Save yourſelves from this perverſe Generation.

41 They therefore that received his word were baptized: and there were added in that day about three thouſand ſouls.

42 And they were perſevering in the doctrine of the Apoſtles, and in the communication of the breaking of bread, and in prayers.

43 And fear came upon every ſoul; many wonders alſo and ſigns were done by the Apoſtles in Jeruſalem, and there was great fear in all.

44 And all they that believed, were together, and had all things common.

45 Their poſſeſſions and goods they ſold, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the Temple, and breaking bread from houſe

houſe to houſe, they took their meat with gladneſs and ſimplicity of heart:

47 Praiſing God and having favour with all the people. And the Lord increaſed daily together ſuch as ſhould be ſaved.

## CHAP. III.

NOW Peter and John went up into the Temple, at the ninth hour of prayer.

2 And a certain man who was lame from his mother's womb, was carried; whom they laid every day at the gate of the Temple, which is called Beautiful, that he might ask alms of them that went into the Temple.

3 He, when he had ſeen Peter and John about to go into the Temple, asked to receive an alms.

4 But Peter with John faſtning his eyes upon him, ſaid: Look upon us.

5 But he looked earneſtly upon them, hoping that he ſhould receive ſomething of them.

6 But Peter ſaid, Silver and gold I have none, but what I have, I give thee: In the name of JESUS CHRIST of Nazareth, ariſe, and walk.

7 And taking him by the right hand, he lifted him up, and forthwith his feet and ſoles received ſtrength.

8 And he leaping up ſtood, and walked: and went in with them into the Temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God.

10 And they knew him, that it was he who ſat begging alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondring.

12 But Peter ſeeing, made anſwer to the people: Ye men of Iſrael, why wonder you at this? or why look you upon us, as if by our ſtrength or power we had made this man to walk?

13 The God of Abraham, and the God of Iſaac, and the God of Jacob, the God of our Fathers hath glorified his Son JESUS, whom you indeed delivered up and denied before the face of Pilate, when he judged he ſhould be releaſed.

14 But you denied the Holy one and the Juſt, and deſired a murderer to be granted unto you.

15 But the Author of life you killed, whom God hath raiſed from the dead, of which we are witneſſes.

16 And in the faith of his name, this man whom you have ſeen and know, hath his name

name ſtrengthened; and the faith which is by him, hath given this perfect ſoundneſs in the ſight of you all.

17 And now Brethren I know that you did it through ignorance, as *did* alſo your Rulers.

18 But thoſe things which God before had ſhewed by the mouth of all the Prophets, that his CHRIST ſhould ſuffer, he hath ſo fulfilled.

19 Repent therefore, and be converted, that your ſins may be blotted out.

20 That, when the times of refreſhment ſhall come from the preſence of the Lord, and he ſhall ſend him who hath been preached unto you, JESUS CHRIST:

21 Whom Heaven indeed muſt receive until the times of the reſtitution of all things, which God hath ſpoken by the mouth of his holy Prophets from the beginning of the world.

22 For Moſes ſaid: *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me: him you ſhall hear according to all things whatſoever he ſhall ſpeak to you.*

23 *And it ſhall be, that every ſoul which will not hear that Prophet, ſhall be deſtroyed from among the people.*

24 And all the Prophets from Samuel and afterwards, who have ſpoken, have told of theſe days.

25 You are the children of the Prophets and of the Teſtament which God made to our Fathers, ſaying to Abraham: *And in thy ſeed ſhall all the kindreds of the earth be bleſſed.*

26 To you firſt God raiſing up his Son hath ſent him to bleſs you: that every one may convert himſelf from his wickedneſs.

## CHAP. IV.

AND as they were ſpeaking to the people, the Prieſts and the Officer of the Temple and the Sadducees came upon them.

2 Being grieved that they taught the people, and preached in JESUS the reſurrection from the dead:

3 And they laid hands upon them, and put them in hold, till the next day; for it was now evening.

4 But many of them, who had heard the word, believed: and the number of the men was made five thouſand.

5 And it came to paſs on the morrow, that their Princes, and Ancients, and Scribes were gathered together in Jeruſalem.

6 And Annas the High-Prieſt, and Caiphas and John, and Alexander, and as many as were of the kindred of the High-Prieſt.

7 And ſetting them in the midſt, they asked: By what power,

power, or by what name have you done this?

8 Then Peter filled with the Holy Ghoſt, ſaid to them: Ye Princes of the People and Ancients hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole,

10 Be it known to you all, and to all the People of Iſrael, that by the Name of our Lord JESUS CHRIST of Nazareth, whom you crucified, whom God hath raiſed from the dead, even by him this man ſtandeth here before you whole.

11 This is *the ſtone which was rejected by* you *the builders: which is become the head of the corner:*

12 Neither is there ſalvation in any other. For there is no other name under Heaven given to men, whereby we muſt be ſaved.

13 Now ſeeing the conſtancy of Peter and of John, underſtanding that they were illiterate, and ignorant men, they wondred; and they knew them that they had been with JESUS:

14 Seeing the man alſo who had been healed, ſtanding with them, they could ſay nothing againſt it.

15 But they commanded them to go aſide out of the Council: and they conferred among themſelves,

16 Saying: What ſhall we do to theſe men? for indeed a known miracle hath been done by them, to all the inhabitants of Jeruſalem: it is manifeſt, and we cannot deny it.

17 But that it may be no farther ſpread among the People, let us threaten them, that they ſpeak no more in this name to any man.

18 And calling them, they charged them not to ſpeak at all, nor teach in the name of JESUS.

19 But Peter and John anſwering ſaid to them: If it be juſt in the ſight of God, to hear you rather than God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 But they threatning, ſent them away: not finding how they might puniſh them, becauſe of the people: for all men glorified what had been done, in that which had come to paſs.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go they came to their own company, and related all that the chief Prieſts and Ancients had ſaid to them.

24 Who having heard it, with one accord lifted up their voice to God, and ſaid: Lord,

Lord, thou art he that didſt make heaven and earth, the ſea, and all things that are in them,

25 Who by the Holy Ghoſt, by the mouth of our father David thy ſervant haſt ſaid, *Why did the Gentiles rage, and the people meditate vain things:*

26 *The Kings of the earth ſtood up, and the Princes aſſembled together againſt the Lord, and againſt his* CHRIST?

27 For of a truth there aſſembled together in this city againſt thy holy Child JESUS whom thou haſt anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Iſrael,

28 To do what thy hand and thy counſel decreed to be done.

29 And now, Lord, behold their threatnings, and grant unto thy ſervants, that with all confidence they may ſpeak thy word,

30 By ſtretching forth thy hand to cures and ſigns and wonders, to be done by the name of thy holy Son JESUS.

31 And when they had prayed, the place was moved wherein they were aſſembled: and they were all filled with the Holy Ghoſt, and they ſpoke the word of God with confidence.

32 And the multitude of believers had but one heart and one ſoul: neither did any one ſay that ought of the things which he poſſeſſed was his own, but all things were common unto them.

33 And with great power did the Apoſtles give teſtimony of the reſurrection of JESUS CHRIST our Lord: and great grace was in them all.

34 For neither was there any one needy among them. For as many as were owners of lands or houſes ſold them and brought the price of the things they ſold,

35 And laid it down before the feet of the Apoſtles. And diſtribution was made to every one according as he had need.

36 And Joſeph who by the Apoſtles was ſurnamed Barnabas (which is by interpretation, the ſon of conſolation) a Levite, a Cyprian born,

37 Having land, ſold it, and brought the price, and laid it at the feet of the Apoſtles.

## CHAP. V.

BUT a certain man named Ananias, with Saphira his wife ſold a piece of land,

2 And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the Apoſtles.

3 But Peter ſaid: Ananias, why hath Satan tempted thy

thy heart, that thou ſhouldſt lie to the Holy Ghoſt, and by fraud keep part of the price of the land?

4 Whilſt it remained did it not remain to thee? and after it was ſold, was it not in thy power? Why haſt thou conceived this thing in thy heart? Thou haſt not lied to men, but to God.

5 And Ananias hearing theſe words, fell down, and gave up the ghoſt. And there came great fear upon all that heard it.

6 And the young men riſing up, removed him, and carrying him out buried him.

7 And it was about the ſpace of three hours after, when his wife, not knowing what had happened, came in.

8 And Peter ſaid to her: Tell me, woman, whether you ſold the land for ſo much? And ſhe ſaid: Yea, for ſo much.

9 And Peter *ſaid* unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold, the feet of them who have buried thy husband, are at the door, and they ſhall carry thee out.

10 Immediately ſhe fell down before his feet, and gave up the ghoſt. And the young men coming in, found her dead: and carried her out, and buried her by her husband.

11 And there came great fear upon the whole Church, and upon all that heard theſe things.

12 And by the hands of the Apoſtles were many ſigns and wonders wrought among the people. And they were all with one accord in Solomon's porch.

13 But of the reſt no man durſt join himſelf unto them: but the people magnified them.

14 And the multitude of men and women who believed in the Lord was more increaſed:

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that when Peter came, his ſhadow at the leaſt might overſhadow any of them, and they might be delivered from their infirmities.

16 And there came alſo together to Jeruſalem a multitude out of the neighbouring cities, bringing ſick perſons and ſuch as were troubled with unclean Spirits; who were all healed.

17 Then the High-Prieſt riſing up and all they that were with him, (which is the hereſy of the Sadducees) were filled with envy:

18 And they laid hands on the Apoſtles, and put them in the common priſon.

19 But

19 But an Angel of the Lord by night opening the doors of the priſon, and leading them out, ſaid:

20 Go; and ſtanding ſpeak in the Temple to the people all the words of this life.

21 Who having heard this, early in the morning entred into the Temple, and taught. And the High-Prieſt coming, and they that were with him, called together the Council, and all the Ancients of the children of Iſrael: and they ſent to the priſon to have them brought.

22 But when the miniſters came, and opening the priſon, found them not there; they returned and told,

23 Saying: the priſon indeed we found ſhut with all diligence, and the keepers ſtanding before the doors: but opening it, we found no man within.

24 Now when the Officer of the Temple and the chief Prieſts heard theſe words, they were in doubt concerning them, what would come to paſs.

25 But one came and told them: Behold the men whom you put in priſon, are in the Temple ſtanding, and teaching the people.

26 Then went the Officer with the miniſters and brought them without violence; for they feared the people, leſt they ſhould be ſtoned.

27 And when they had brought them, they ſet them before the Council. And the High-Prieſt asked them,

28 Saying: Commanding we commanded you that you ſhould not teach in this name: and behold you have filled Jeruſalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 But Peter and the Apoſtles, anſwering ſaid: we ought to obey God rather than men.

30 The God of our Fathers hath raiſed up JESUS, whom you put to death, hanging him upon a tree.

31 Him hath God exalted with his right hand *to be* Prince and Saviour, to give repentance to Iſrael, and remiſſion of ſins.

32 And we are witneſſes of theſe things, and the Holy Ghoſt, whom God hath given to all that obey him.

33 When they had heard theſe things, they were cut *to the heart* and they thought to put them to death.

34 But one in the Council riſing up, a Phariſee, named Gamaliel, a Doctor of the law reſpected by all the people, commanded the men to be put forth a little while.

35 And he ſaid to them: Ye men of Iſrael, take heed to yourſelves what you intend

to do, as touching theſe men.

36 For before theſe days roſe up Theodas, affirming himſelf to be ſome body, to whom a number of men, about four hundred, joyned themſelves: Who was ſlain: and all that believed him, were ſcattered, and brought to nothing.

37 After this man roſe up Judas of Galilee in the days of the Enrolling, and drew away the people after him: he alſo periſhed; and all, even as many as conſented to him, were diſperſed.

38 And now therefore I ſay to you, refrain from theſe men, and let them alone: for if this counſel or this work be of men, it will come to nought.

39 But if it be of God, you cannot overthrow it; leſt perhaps you be found even to fight againſt God. And they conſented to him.

40 And calling in the Apoſtles, after they had ſcourged them, they charged them that they ſhould not ſpeak at all in the name of JESUS, and they diſmiſſed them.

41 And they indeed went from the preſence of the Council rejoicing, that they were accounted worthy to ſuffer reproach for the name of JESUS.

42 And every day they ceaſed not, in the Temple, and from houſe to houſe, to teach and preach Chriſt JESUS.

## CHAP. VI.

AND in thoſe days, the number of the Diſciples increaſing, there aroſe a murmuring of the Greeks againſt the Hebrews, for that their widows were neglected in the daily miniſtration.

2 Then the Twelve calling together the multitude of the Diſciples, ſaid: It is not reaſon, that we ſhould leave the word of God, and ſerve tables.

3 Wherefore, Brethren, look ye out among you ſeven men of good reputation, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

4 But we will give ourſelves continually to prayer, and to the miniſtry of the word.

5 And the ſaying was liked by all the multitude. And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, aud Timon, and Parmenas, and Nicolas a proſelyte of Antioch:

6 Theſe they ſet before the Apoſtles: and they praying impoſed hands upon them.

7 And the word of the Lord increaſed, and the number

ber of the Diſciples was multiplied in Jeruſalem exceedingly: a great multitude alſo of the Prieſts obeyed the faith.

8 And Stephen full of grace and fortitude did great wonders and ſigns among the people.

9 Now there aroſe ſome of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Aſia, diſputing with Stephen:

10 And they were not able to reſiſt the wiſdom and the Spirit that ſpoke.

11 Then they ſuborned men to ſay: they had heard him ſpeak words of blaſphemy againſt Moſes and againſt God.

12 And they ſtirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him to the Council,

13 And they ſet up falſe witneſſes who ſaid: This man ceaſeth not to ſpeak words againſt the holy place and the Law.

14 For we have heard him ſay, that this JESUS of Nazareth ſhall deſtroy this place, and ſhall change the traditions, which Moſes delivered unto us.

15 And all that ſat in the Council looking on him, ſaw his face as if it had been the face of an Angel.

## CHAP. VII.

THEN the High-Prieſt ſaid: Are theſe things ſo?

2 Who ſaid: Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Meſopotamia, before he dwelt in Charan,

3 And ſaid to him: *Go forth out of thy country and from thy kindred, and come into the land which I ſhall ſhew thee.*

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

5 And he gave him no inheritance in it, no not the pace of a foot: but he promiſed to give it him in poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

6 And God ſaid to him, *That his ſeed ſhould ſojourn in a ſtrange country, and that they ſhould bring them under bondage, and treat them evil four hundred years:*

7 *And the nation which they ſhall ſerve, will I judge,* ſaid the Lord, *and after theſe things they ſhall go out and ſhall ſerve me in this place.*

8 And he gave him the covenant of circumciſion, and

ſo he begot Iſaac, and circumciſed him the eighth day: and Iſaac, begot Jacob: and Jacob the twelve Patriarchs.

9 And the Patriarchs, through envy, ſold Joſeph into Egypt; and God was with him:

10 And delivered him out of all his tribulations. And he gave him favour and wiſdom in the ſight of Pharao the King of Egypt, and he appointed him Governour over Egypt, and over all his houſe.

11 Now there came a famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no food.

12 But when Jacob had heard that there was corn in Egypt: he ſent our fathers firſt:

13 And at the ſecond time Joſeph was known by his brethren, and his kindred was made known to Pharao.

14 And Joſeph ſending, called thither his father Jacob and all his kindred in ſeventy five ſouls.

15 So Jacob went down into Egypt: and he died, and our fathers.

16 And they were tranſlated into Sichem, and were laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Hemor the ſon of Sichem.

17 And when the time of the promiſe drew near, which God had promiſed to Abraham, the people increaſed and was multiplied in Egypt,

18 Till another King aroſe in Egypt who knew not Joſeph.

19 This ſame dealing craftily with our race, afflicted our fathers, that they ſhould expoſe their children, to the end they might not be kept alive.

20 At the ſame time was Moſes born, and he was acceptable to God; who was nouriſhed three months in his father's houſe.

21 And when he was expoſed, Pharao's daughter took him up, and nourithed him for her own ſon.

22 And Moſes was inſtructed in all the wiſdom of the Egyptians: and he was mighty in his words and in his deeds.

23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And when he had ſeen one of them ſuffer wrong, he defended him: and ſtriking the Egyptian, he avenged him who ſuffered the injury.

25 And he thought that his brethren underſtood that God by his hand would ſave them: but they underſtood it not.

26 And the day following he ſhewed himſelf to them when they were at ſtrife; and would have reconciled them in peace, ſaying: Men, ye are brethren

brethren, why hurt you one another?

27 But he that did the injury to his neighbour, thruſt him away, ſaying: *Who hath appointed thee Prince and Judge over us?*

28 *What, wilt thou kill me, as thou didſt yeſterday kill the Egyptian?*

29 And Moſes fled upon this word: and was a ſtranger in the land of Madian, where he begot two ſons.

30 And when forty years were expired, there appeared to him in the deſart of Mount Sina an Angel in a flame of fire in a buſh.

31 And Moſes ſeeing it, wondred at the ſight. And as he drew near to view it, the voice of the Lord came unto him: ſaying.

32 *I am the God of thy fathers; the God of Abraham, the God of Iſaac, and the God of Jacob.* And Moſes being terrified, durſt not behold.

33 And the Lord ſaid to him: *Looſe the ſhoes from thy feet: for the place wherein thou ſtandeſt, is holy ground.*

34 *Seeing I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will ſend thee into Egypt.*

35 This Moſes, whom they refuſed, ſaying: *Who hath appointed thee Prince and Judge?* him God ſent to be Prince and redeemer by the hand of the Angel who appeared to him in the buſh.

36 He brought them out, doing wonders and ſigns in the land of Egypt, and in the red ſea, and in the deſart forty years.

37 This is that Moſes who ſaid to the children of Iſrael: *A Prophet ſhall God raiſe up to you of your own brethren as myſelf: him ſhall you hear.*

38 This is he that was in the church in the wilderneſs, with the Angel who ſpoke to him on Mount Sina, and with our fathers: who received the words of life to give unto us.

39 Whom our fathers would not obey: but thruſt him away, and in their hearts turned back into Egypt,

40 Saying to Aaron: *Make us Gods to go before us. For as for this Moſes, who brought us out of the land of Egypt, we know not what is become of him.*

41 And they made a calf in thoſe days, and offered Sacrifice to the Idol, and rejoiced in the works of their own hands.

42 And God turned, and gave them up to ſerve the Hoſt of Heaven, as it is written in the book of the Prophets: *Did you offer victims and ſacrifices to me for forty*

*years in the deſart, O houſe of Iſrael?*

43 *And you took unto you the tabernacle of Moloch, and the ſtar of your God Rempham, figures which you made, to adore them. And I will carry you away beyond Babylon.*

44 The tabernacle of the teſtimony was with our fathers in the deſart, as God ordained for them, ſpeaking to Moſes, *that he ſhould make it according to the form which he had ſeen.*

45 Which alſo our fathers receiving, brought in with (*a*) Jeſus, into the poſſeſſion of the Gentiles; whom God drove out before the face of our fathers; unto the days of David,

46 Who found grace before God, and deſired to find a tabernacle for the God of Jacob.

47 But Solomon built him a houſe.

48 Yet the moſt High dwelleth not in houſes made by hand, as the Prophet ſaith:

49 *Heaven is my throne: and the earth my foot-ſtool. What houſe will you build me, ſaith the Lord, or what is the place of my reſting?*

50 *Hath not my hand made all theſe things?*

51 You ſtiff-necked and uncircumciſed in heart and ears, you always reſiſt the Holy Ghoſt: as your fathers did ſo do you alſo.

52 Which of the Prophets have not your fathers perſecuted? And they have ſlain them who foretold of the coming of the Juſt One; of whom you have been now the betrayers and murderers:

53 Who have received the Law by the diſpoſition of Angels, and have not kept it.

54 Now hearing theſe things they were cut to the heart, and they gnaſhed with their teeth at him.

55 But he being full of the Holy Ghoſt, looking up ſtedfaſtly to Heaven, ſaw the glory of God, and JESUS ſtanding on the right hand of God. And he ſaid: Behold I ſee the Heavens opened and the Son of man ſtanding on the right hand of God.

56 And they crying out with a loud voice, ſtopped their ears, and with one accord ran violently upon him.

57 And caſting him forth without the city they ſtoned him: and the witneſſes laid down their garments at the feet of a young man whoſe name was Saul.

59 And they ſtoned Stephen, invoking and ſaying: Lord JESUS, receive my ſpirit.

59 And falling on his knees, he cried with a loud voice, ſaying: Lord, lay not this

(*a*) Ver. 35 *Jeſus*, that is Joſue ſo called in the Greek.

ſin

ſin to their charge. And when he had ſaid this, he fell aſleep in the Lord. And Saul was conſenting to his death.

## CHAP. VIII.

AND at that time there was raiſed a great perſecution againſt the Church, which was at Jeruſalem, and they were all diſperſed through the countries of Judea and Samaria, except the Apoſtles.

2 And devout men took order for Stephen's funeral, and made great mourning over him.

3 But Saul made havock of the Church: entring in from houſe to houſe, and dragging away men and women, committed them to priſon.

4 They therefore that were diſperſed, went about preaching the word of God,

5 And Philip going down to the city of Samaria, preached CHRIST unto them.

6 And the people with one accord were attentive to thoſe things which were ſaid by Philip, hearing, and ſeeing the miracles which he did.

7 For many of them who had unclean Spirits, crying with a loud voice, went out.

8 And many taken with the palſy and that were lame, were healed.

9 There was therefore great joy in that city. Now *there was* a certain man named Simon, who before had been a Magician in that city, ſeducing the People of Samaria, giving out that he was ſome great one:

10 To whom they all gave ear from the leaſt to the greateſt, ſaying: This man is the power of God, which is called great.

11 And they were attentive to him, becauſe for a long time he had bewitched them with his magical practices.

12 But when they had believed Philip preaching of the Kingdom of God, in the name of JESUS CHRIST they were baptized *both* men and women.

13 Then Simon himſelf believed alſo: and being baptized he ſtuck cloſe to Philip. And being aſtoniſhed wondered to ſee the ſigns and exceeding great miracles which were done.

14 Now when the Apoſtles who were in Jeruſalem, had heard that Samaria had received the Word of God: they ſent unto them Peter and John.

15 Who when they were come, prayed for them, that they might receive the Holy Ghoſt.

16 For he was not as yet come upon any of them: But they were only baptized in the name of the Lord JESUS.

17 Then

17 Then (*a*) they laid their hands upon them, and they received the Holy Ghoſt.

18 And when Simon ſaw that by the impoſition of the hands of the Apoſtles the Holy Ghoſt was given, he offered them money,

19 Saying: Give me alſo this power, that on whomſoever I ſhall lay *my* hands, he may receive the Holy Ghoſt. But Peter ſaid to him,

20 Keep thy money to thyſelf to periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt no part, nor lot in this matter. For thy heart is not right in the ſight of God.

22 Do penance therefore from this thy wickedneſs: and pray to God, if perhaps this thought of thy heart may be forgiven thee.

23 For I ſee thou art in the gall of bitterneſs and in the bonds of iniquity.

24 Then Simon anſwering, ſaid: Pray you for me to the Lord, that none of theſe things which you have ſpoken may come upon me.

25 And they indeed having teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel to many countries of the Samaritans.

26 Now an Angel of the Lord ſpoke to Philip, ſaying: Ariſe, go towards the South, to the way that goeth down from Jeruſalem into Gaza: this is deſert.

27 And riſing up he went, and behold, a man of Ethiopia, an Eunuch, of great authority under Candace the Queen of the Ethiopians, who had charge over all her treaſures, had come to Jernſalem to adore:

28 And he was returning ſitting in his chariot, and reading Iſaias the Prophet.

29 And the Spirit ſaid to Philip: Go near, and join thyſelf to this chariot.

32 And Philip running thither, heard him reading the Prophet Iſaias, and he ſaid: Thinkeſt thou that thou underſtandeſt what thou readeſt?

31 Who ſaid: And how can I, unleſs ſome man ſhew me? and he deſired Philip that he would come up and ſit with him.

32 And the place of the Scripture which he was reading, was this: *He was led as a ſheep to the ſlaughter: and*

(*a*) Ver. 17 *They laid their hands upon them*, &c. See here how the Apoſtles adminiſtred the ſacrament of Confirmation, by impoſition of hands and prayer; and how the faithful thereby received the Holy Ghoſt.

*like*

*like a lamb without voice before his ſhearer, ſo opened he not his mouth.*

33 *In humility his judgment was taken away. His generation who ſhall declare, for his life ſhall be taken from the Earth.*

34 And the Eunuch anſwering Philip, ſaid: I beſeech thee, of whom doth the Prophet ſpeak this? of himſelf, or of ſome other man?

35 Then Philip opening his mouth, and beginning at this Scripture, preached unto him JESUS.

36 And as they went on their way, they came to a certain water: and the Eunuch ſaid: See here is water, what doth hinder me from being baptized.

37 And Philip ſaid: If thou believeſt with all thy heart, thou mayſt. And he anſwering, ſaid: I believe that JESUS CHRIST is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down into the water, both Philip and the Eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the Eunuch ſaw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus, and paſſing through he preached the Goſpel to all the cities till he came to Ceſarea.

## CHAP IX.

AND Saul as yet breathing out threatnings and ſlaughter againſt the Diſciples of the Lord, went to the High-Prieſt,

2 And asked of him letters to Damaſcus, to the Synagogues, that if he found any men and women of this way he might bring them bound to Jeruſalem.

3 And as he went on his journey, it came to paſs that he drew nigh to Damaſcus: and ſuddenly a light from Heaven ſhined round about him.

4 And falling on the ground he heard a voice ſaying to him Saul, Saul why perſecuteſt thou me?

5 Who ſaid; Who art thou, Lord? And he: I am JESUS whom thou perſecuteſt. It is hard for thee to kick againſt the goad.

6 And he trembling and aſtoniſhed, ſaid: Lord what wilt thou have me to do?

7 And the Lord ſaid to him: Ariſe, and go into the city, and there it ſhall be told thee what thou muſt do. Now the men who went in company with him ſtood amazed, hearing indeed a voice, but ſeeing no man.

8 And Saul aroſe from the ground, and when his eyes were

were opened, he ſaw nothing. But they leading him by the hands brought him to Damaſcus.

9 And he was there three days without ſight, and he did neither eat nor drink.

10 Now there was a certain Diſciple at Damaſcus, named Ananias: and the Lord ſaid to him in a viſion, Ananias. And he ſaid, Behold I am here, Lord.

11 And the Lord *ſaid* to him: Ariſe, and go into the ſtreet that is called Strait, and ſeek in the houſe of Judas, one named Saul of Tarſus. For behold he prayeth.

12 (And he ſaw a man named Ananias, coming in and putting his hands upon him, that he might receive his ſight.)

13 But Ananias anſwered: Lord, I have heard by many of this man, how much evil he hath done to thy Saints in Jeruſalem:

14 And here he hath authority from the chief Prieſts to bind all that invoke thy name.

15 And the Lord ſaid to him: Go thy way, for this man is to me a veſſel of election to carry my name before the Gentiles, and Kings, and the children of Iſrael.

16 For I will ſhew him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entred into the houſe: and laying his hands upon him he ſaid: Brother Saul, the Lord JESUS hath ſent me, he that appeared to thee in the way as thou cameſt: that thou mayſt receive thy ſight and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it were ſcales, and he received his ſight, and riſing up he was baptized.

19 And when he had taken meat, he was ſtrengthned. And he was with the Diſciples that were at Damaſcus, for ſome days.

20 And immediately he preached JESUS in the Synagogues, that he is the Son of God.

21 And all that heard him were aſtoniſhed, and ſaid: Is not this he who perſecuted in Jeruſalem thoſe that called upon this name; and came hither for that intent that he might carry them bound to the chief Prieſts?

22 But Saul increaſed much more in ſtrength, and confounded the Jews who dwelt at Damaſcus, affirming that this is the CHRIST.

23 And when many days were paſſed, the Jews conſulted together to kill him.

24 But their laying in wait was made known to Saul. And they watched the gates alſo day and night that they might kill him.

25 But the Diſciples taking him

him in the night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jeruſalem, he eſſayed to join himſelf to the Diſciples, and they all were afraid of him, not believing that he was a Diſciple.

27 But Barnabas took him and brought him to the Apoſtles, and told them how he had ſeen the Lord, and that he had ſpoken to him, and how in Damaſcus he had dealt confidently in the name of JESUS.

28 And he was with them coming in and going out in Jeruſalem, and dealing confidently in the name of the Lord.

29 He ſpoke alſo to the Gentiles, and diſputed with the Greeks: but they ſought to kill him,

30 Which when the Brethren had known, they brought him down to Ceſarea, and ſent him away to Tarſus.

31 Now the CHURCH had peace throughout all Judea and Galilee and Samaria, and was edified, walking in the fear of the Lord, and was filled with the conſolation of the Holy Ghoſt.

32 And it came to paſs, that Peter, as he paſſed through viſiting all, came to the Saints who dwelt at Lydda.

33 And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palſy.

34 And Peter ſaid to him: Eneas, the Lord JESUS CHRIST healeth thee: ariſe, and make thy bed. And immediately he aroſe.

35 And all that dwelt at Lydda and Saron ſaw him, who were converted to the Lord.

36 And in Joppe there was a certain Diſciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which ſhe did.

37 And it came to paſs in thoſe days, that ſhe was ſick and died. Whom when they had waſhed they laid her in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppe, the Diſciples hearing that Peter was there, ſent unto him two men, deſiring him; that he would not be ſlack to come unto them.

39 And Peter riſing up went with them. And when he was come they brought him into the upper chamber: and all the widows ſtood about him weeping, and ſhewing him the coats and garments which Dorcas made them.

40 And they all being put forth, Peter kneeling down prayed, and turning to the body he ſaid: Tabitha, ariſe. And ſhe opened her eyes: and ſeeing Peter, ſhe ſat up.

41 And

41 And giving her his hand, he lifted her up. And when he had called the Saints and the widows, he preſented her alive.

42 And it was made known throughout all Joppe: and many believed in the Lord.

43 And it came to paſs that he abode many days in Joppe, with one Simon a Tanner.

## CHAP. X.

AND there was a certain man in Ceſarea, named Cornelius, a Centurion of that which is called the Italian Band,

2 A Religious man and fearing God with all his houſe, giving much alms to the people, And always praying to God,

3 This man ſaw in a viſion manifeſtly, about the ninth hour of the day, an Angel of God coming in unto him and ſaying to him: Cornelius.

4 And he beholding him, being ſeized with fear, ſaid: What is it Lord? And he ſaid to him: Thy prayers and thy alms are aſcended for a memorial in the ſight God.

5 And now ſend men to Joppe, and call hither one Simon who is ſirnamed Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide. He will tell thee what thou muſt do.

7 And when the Angel who ſpoke to him was departed, he called two of his houſhold ſervants, and a ſoldier who feared the Lord, of them that were under him.

8 To whom when he had related all, he ſent them to Joppe.

9 And on the next day whilſt they were going on their Journey, and drawing nigh to the city, Peter went up to the higher parts of the houſe, to pray about the ſixth hour.

10 And being hungry, he was deſirous to taſte *ſomewhat*, And as they were preparing. there came upon him an ecſtaſie of mind:

11 And he ſaw the Heaven opened, and a certain veſſel deſcending, as it were a great linnen ſheet let down by the four corners from Heaven to the Earth.

12 Wherein were all manner of four-footed beaſts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Ariſe, Peter, kill, and eat.

14 But Peter ſaid: Far be it from me; for I never did eat any thing that is common and unclean.

15 And the voice ſpoke to him again the ſecond time: That which God hath cleanſed, do not thou call common.

16 And this was done thrice, and preſently the veſſel was taken up into Heaven.

17 Now whilſt Peter was doubting within himſelf, what the

the viſion that he had ſeen ſhould mean, behold the men who were ſent from Cornelius, inquiring for Simon's houſe, ſtood at the gate.

18 And when they had called, they asked, if Simon who is ſirnamed Peter were lodged there,

19 And as Peter was thinking of the viſion the Spirit ſaid to him: Behold three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing; for I have ſent them.

21 Then Peter going down to the men, ſaid: Behold I am he whom you ſeek; what is the cauſe, for which you are come?

22 Who ſaid: Cornelius a Centurion, a juſt man and one that feareth God, and having good teſtimony from all the Nation of the Jews, received an anſwer of an holy Angel to ſend for thee into his houſe, and to hear words of thee.

23 Then bringing them in, he lodged them. And the day following he aroſe and went with them: and ſome of the brethren from Joppe accompanied him.

24 And the morrow after he entred into Ceſarea. And Cornelius waited for them, having called together his kinſmen, and ſpecial friends.

25 And it came to paſs, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

26 But Peter lifted him up, ſaying: Ariſe, I myſelf alſo am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he ſaid to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath ſhewed to me, to call no man common or unclean.

29 For which cauſe, making no doubt, I came when I was ſent for. I ask therefore, for what cauſe you have ſent for me?

30 And Cornelius ſaid: Four days ago, unto this hour, I was praying in my houſe, at the ninth hour, and behold a man ſtood before me in white apparel, and ſaid,

31 Cornelius, thy prayer is heard, and thy alms are had in remembrance in the ſight of God.

32 Send therefore to Joppe, and call hither Simon who is ſirnamed Peter, he lodgeth in the houſe of Simon a Tanner by the ſea ſide.

33 Immediately therefore I ſent to thee: and thou haſt done well in coming. Now therefore all we are preſent in thy ſight, to hear all things

whatſoever are commanded thee by the Lord.

34 And Peter opening his mouth, ſaid: In very deed I perceive that God is not a reſpecter of perſons.

35 But in (*a*) every Nation, he that feareth him, and worketh juſtice, is acceptable to him.

36 God ſent the word to the children of Iſrael, preaching peace by JESUS CHRIST (he is Lord of all.)

37 You know the word which hath been publiſhed through all Judea, for it began from Galilee, after the Baptiſm which John preached:

38 JESUS of Nazareth, how God anointed him with the Holy Ghoſt and with power, who went about doing good and healing all that were oppreſſed by the Devil, for, God was with him.

39 And we are witneſſes of all things that he did in the land of the Jews and in Jeruſalem, whom they killed, hanging him upon a tree.

40 Him God raiſed up the third day and gave him to be made manifeſt,

41 Not to all the people, but to witneſſes pre-ordained by God, even to us, who did eat and drink with him after he roſe again from the dead.

42 And he commanded us to preach to the people, and to teſtify that it is he who was appointed by God to be judge of the living and of the dead.

43 To him all the Prophets give teſtimony, that by his name all receive remiſſion of ſins, who believe in him.

44 While Peter was yet ſpeaking theſe words, the Holy Ghoſt fell on all them that heard the word.

45 And the faithful of the Circumciſion, who came with Peter, were aſtoniſhed, for that the grace of the Holy Ghoſt was poured out upon the Gentiles alſo.

46 For they heard them ſpeaking with tongues, and magnifying God.

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(*a*) Ver. 35 *In every nation*, &c. That is to ſay, not only *Jews*, bnt *Gentiles* alſo, of what *nation* ſoever, are acceptable to God, if they fear and work juſtice. But then true Faith is always to be preſuppoſed, *without which* (ſaith St. *Paul*, *Heb.* xi. 6.) *it is impoſſible to pleaſe God.* Beware then of the Error of thoſe who would infer from this paſſage, that men of all Religions may be pleaſing to God: For ſince none but the true Religion can be from God; all other religions muſt be from the Father of Lyes; and therefore highly diſpleaſing to the God of Truth.

47 Then

47 Then Peter anſwered: can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?

48 And he commanded them to be baptized in the name of the Lord JESUS CHRIST. Then they deſired him to tarry with them ſome days.

## CHAP. XI.

AND the Apoſtles and Brethren who were in Judea, heard that the Gentiles alſo had received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the Circumciſion contended with him,

3 Saying: why didſt thou go in to men uncircumciſed, and didſt eat with them?

4 But Peter began and declared to them the *matter in* order, ſaying:

5 I was in the city of Joppe praying, aud I ſaw in an extaſy of mind a viſion, a certain veſſel deſcending, as it were a great ſheet let down from Heaven by four corners, and it came even unto me.

6 Into which looking I conſidered, and ſaw fourfooted creatures of the earth, and beaſts, and creeping things and fowls of the air.

7 And I heard alſo a voice ſaying to me: Ariſe Peter, kill, and eat.

8 And I ſaid: Not ſo, Lord; for nothing common or unclean hath ever entred into my mouth.

9 And the voice anſwered again from Heaven: What God hath made clean, do not thou call common.

10 And this was done three times: and all were taken up again into Heaven.

11 And behold, immediately there were three men come to the houſe wherein I was, ſent to me from Ceſarea.

12 And the Spirit ſaid to me, that I ſhould go with them, nothing doubting. And theſe ſix Brethren went with me alſo: and we entred into the man's houſe.

13 And he told us, how he had ſeen an Angel in his houſe, ſtanding and ſaying to him: Send to Joppe, and call hither Simon, who is ſirnamed Peter,

14 Who ſhall ſpeak to thee words whereby thou ſhalt be ſaved and all thy houſe.

15 And when I had begun to ſpeak, the Holy Ghoſt fell upon them, as upon us alſo in the beginning.

16 And I remembred the word of the Lord, how that he ſaid: *John indeed baptized with water, but you ſhall be baptized with the Holy Ghoſt.*

17 If then God gave them the ſame grace, as to us alſo who believed in the Lord

JESUS CHRIST: who was I that could withſtand God?

18 Having heard theſe things, they held their peace: and glorified God, ſaying: God then hath alſo to the Gentiles given repentance unto life.

19 Now they who had been diſperſed, by the perſecution that aroſe on occaſion of Stephen, went about as far as Phenice and Cyprus and Antioch, ſpeaking the word to none, but to the Jews only.

20 But ſome of them were men of Cyprus and Cyrene, who when they were entred into Antioch, ſpoke alſo to the Greeks, preaching the Lord JESUS.

21 And the hand of the Lord was with them: and a great number believing was converted to the Lord.

22 And the tidings came to the ears of the Church that was at Jeruſalem, touching theſe things: and they ſent Barnabas as far as Antioch.

23 Who when he was come, and had ſeen the grace of God, rejoiced: and he exhorted them all with purpoſe of heart to continue in the Lord.

24 For he was a good man and full of the Holy Ghoſt and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarſus, to ſeek Saul: Whom when he had found, he brought to Antioch.

26 And they converſed there in the Church a whole year; and they taught a great multitude, ſo that at Antioch the Diſciples were firſt named CHRISTIANS.

27 And in theſe days there came Prophets from Jeruſalem to Antioch,

28 And one of them named Agabus, riſing up ſignified by the Spirit that there ſhould be a great famine over the whole world, which came to paſs under Claudius.

29 And the Diſciples every man according to his ability purpoſed to ſend relief to the Brethren who dwelt in Judea:

30 Which alſo they did, ſending it to the Ancients by the hands of Barnabas and Saul.

## CHAP. XII.

AND at the ſame time Herod the King ſtretched forth his hands, to afflict ſome of the Church.

2 And he killed James the brother of John with the ſword.

3 And ſeeing that it pleaſed the Jews, he proceeded to take up Peter alſo. Now itwas in the days of the (*a*) Azymes.

4 And when he had apprehended him he caſt him into

(*a*) Ver. 3 The feſtival of the unleavened bread, or the Paſch, which anſwers to our Eaſter.

priſon

priſon, delivering him to four files of ſoldiers to be kept, intending after the Paſch to bring him forth to the people.

5 Peter therefore was kept in priſon. But prayer was made without ceaſing by the Church unto God for him.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains: and the keepers before the door kept the priſon.

7 And behold an Angel of the Lord ſtood by him: and a light ſhined in the room: and he ſtriking Peter on the ſide raiſed him up, ſaying: Ariſe quickly. And the chains fell off from his hands.

8 And the Angel ſaid to him: Gird thyſelf, and put on thy ſandals. And he did ſo. And he ſaid to him: Caſt thy garment about thee, and follow me.

9 And going out he followed him, and he knew not that it was true which was done by the Angel: but thought he ſaw a viſion.

10 And paſſing through the firſt and the ſecond ward, they came to the iron gate that leadeth to the city, which of itſelf opened to them. And going out, they paſſed on through one ſtreet: and immediately the Angel departed from him.

11 And Peter coming to himſelf, ſaid: Now I know in very deed that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And conſidering, he came to the houſe of Mary the mother of John, who was ſirnamed Mark, where many were gathered together and praying.

13 And when he knocked at the door of the gate, a damſel came to hearken, whoſe name was Rhode.

14 And as ſoon as ſhe knew Peter's voice, ſhe opened not the gate for joy, but running in ſhe told that Peter ſtood before the gate.

15 But they ſaid to her: Thou art mad. But ſhe affirmed that it was ſo. Then ſaid they: It is his Angel.

16 But Peter continued knocking. And when they had opened, they ſaw him, and were aſtoniſhed.

17 But he beckning to them with his hand to hold their peace told how the Lord had brought him out of priſon, and he ſaid: Tell theſe things to James and to the Brethren. And going out he went into another place.

18 Now when day was come, there was no ſmall ſtir among the ſoldiers, what was become of Peter.

19 And when Herod had

ſought for him, and fouud him not; having examined the keepers, he commanded they ſhould be put to death: and going down from Judea to Ceſarea, he abode there

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blaſtus who was the King's Chamberlain, they deſired peace, becauſe their countries were nouriſhed by him.

21 And upon a day appointed, Herod being arrayed in kingly apparel, ſat in the judgment-ſeat, and made an oration to them.

22 And the people made acclamation ſaying, it is the voice of a god, and not of a man.

23 And forthwith an Angel of the Lord ſtruck him, becauſe he had not given the honour to God: and being eaten up by worms, he gave up the ghoſt.

24 But the word of the Lord increaſed and multiplied.

25 And Barnabas and Saul returned from Jeruſalem, having fulfilled their miniſtry, taking with them John who was ſirnamed Mark.

## CHAP. XIII.

NOW there were in the Church which was at Antioch, Prophets and Doctors among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foſter brother of Herod the Tetrarch, and Saul.

2 And as they were miniſtring to the Lord, and faſting, the Holy Ghoſt ſaid to them: Separate me Saul and Barnabas for the work, whereunto I have taken them.

3 Then they faſting and praying, and impoſing their hands upon them, ſent them away.

4 So they being ſent by the Holy Ghoſt, went to Seleucia, and from thence they ſailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the Synagogues of the Jews. And they had John alſo in their miniſtry.

6 And when they had gone through the whole Iſland as far as Paphos, they found a certain man a magician, a falſe Prophet, a Jew, whoſe name was Bar-jeſu,

7 Who was with the Proconſul Sergius Paulus a prudent man. He ſending for Barnabas and Saul, deſired to hear the word of God.

8 But Elymas the magician (for ſo his name is interpreted) withſtood them, ſeeking to turn away the Proconſul from the faith.

9 Then Saul, otherwiſe Paul

Paul, filled with the Holy Ghoſt, looking upon him,

10 Said: O full of all guile, and of all deceit, child of the Devil, enemy of all juſtice, thou ceaſeſt not to pervert the right ways of the Lord.

11 And now behold the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a time. And immediately there fell a miſt and darkneſs upon him, and going about he ſought ſome one to lead him by the hand.

12 Then the Proconſul, when he had ſeen what was done, believed admiring the doctrine of the Lord.

13 Now when Paul and they that were with him had ſailed from Paphos, they came to Perge in Pamphilia. And John departing from them, returned to Jeruſalem.

14 But they paſſing through Perge, came to Antioch in Piſidia: and entring into the Synagogue on the Sabbath-day, they ſat down.

15 And after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent to them, ſaying: Ye men Brethren, if you have any word of exhortation to make to the people, ſpeak.

16 Then Paul riſing up, and with his hand beſpeaking ſilence, ſaid: Ye men of Iſrael, and you that fear God, give ear.

17 The God of the people of Iſrael choſe our Fathers, and exalted the people when they were ſojourners in the land of Egypt, and with an high arm brought them out from thence,

18 And for the ſpace of forty years endured their manners in the deſert.

19 And deſtroying ſeven Nations in the land of Chanaan, divided their land among them, by lot,

20 As it were after four hundred and fifty years; and after theſe things he gave unto them Judges, until Samuel the Prophet.

21 And after that they deſired a King: and God gave them Saul the ſon of Cis, a man of the Tribe of Benjamin, forty years.

22 And when he had removed him, he raiſed them up David to be King: to whom giving teſtimony, he ſaid: *I have found David the ſon of Jeſſe, a man according to my own heart, who ſhall do all my wills.*

23 Of this man's ſeed God according to his promiſe hath raiſed up to Iſrael a Saviour, JESUS,

24 John firſt preaching before his coming the Baptiſm of Penance to all the people of Iſrael.

25 And when John was fulfilling his courſe, he ſaid: I am not he, whom you think

me

me to be: but behold there cometh one after me, whoſe ſhoes of his feet I am not worthy to looſe.

26 Men Brethren, children of the ſtock of Abraham, and whoſoever among you fear God, to you the word of this ſalvation is ſent.

27 For they that inhabited Jeruſalem, and the Rulers thereof, not knowing him, nor the voices of the Prophets which are read every Sabbath, judging him have fulfilled them,

28 And finding no cauſe of death in him, they deſired of Pilate, that they might kill him.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a ſepulchre.

30 But God raiſed him up from the dead the third day:

31 Who was ſeen for many days, by them who came up with him from Galilee to Jeruſalem, who to this preſent are his witneſſes to the people.

32 And we declare unto you that the promiſe which was made to our Fathers,

33 This ſame God hath fulfilled to our children, raiſing up JESUS, as in the ſecond Pſalm alſo is written: *Thou art my ſon, this day have I begotten thee.*

34 And to ſhew that he raiſed him up from the dead not to return now any more to corruption, he ſaid thus, *I will give you the holy things of David faithful.*

35 And therefore in another place alſo he ſaith: *Thou ſhalt not ſuffer thy holy one to ſee corruption.*

36 For David when he had ſerved in his generation according to the will of God, ſlept: and was laid unto his fathers, and ſaw corruption.

37 But he whom God hath raiſed from the dead ſaw no corruption.

38 Be it known therefore to you, men Brethren, that through him forgiveneſs of ſins is preached to you: And from all the things from which you could not be juſtified by the law of Moſes,

39 In him every one that believeth, is juſtified.

40 Beware therefore leſt that come upon you which is ſpoken in the Prophets,

41 *Behold ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you will not believe, if any man ſhall tell it you.*

42 And as they went out, they deſired them that on the next Sabbath they would ſpeak unto them theſe words.

43 And when the Synagogue was broken up, many of the Jews, and of the ſtrangers who ſerved God, followed Paul and Barnabas: who

who ſpeaking to them perſwaded them to continue in the grace of God.

44 But the next Sabbath-day the whole city almoſt came together to hear the word of God.

45 And the Jews ſeeing the multitudes, were filled with envy, and contradicted thoſe things which were ſaid by Paul, blaſpheming.

46 Then Paul and Barnabas ſaid boldly: To you it behoved us firſt to ſpeak the word of God: but becauſe you reject it, and judge yourſelves unworthy of eternal life; behold we turn to the Gentiles.

47 For ſo the Lord hath commanded us: *I have ſet thee to be the light of the Gentiles; that thou mayſt be for ſalvation unto the utmoſt part of the earth.*

48 And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many as were ordained to life everlaſting, believed.

49 And the word of the Lord was publiſhed throughout the whole country.

50 But the Jews ſtirred up religious and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas: and caſt them out of their coaſts.

51 But they ſhaking off the duſt of their feet againſt them, came to Iconium.

52 And the Diſciples were filled with joy and with the Holy Ghoſt.

## CHAP. XIV.

AND it came to paſs in Iconium that they entred together into the Synagogue of the Jews, and ſo ſpoke, that a very great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews, ſtirred up and incenſed the minds of the Gentiles againſt the Brethren.

3 A long time therefore they abode there, dealing confidently in the Lord, who gave teſtimony to the word of his grace, granting ſigns and wonders to be done by their hands.

4 And the multitude of the city was divided: and ſome of them indeed held with the Jews, but ſome with the Apoſtles.

5 And when there was an aſſault made by the Gentiles and the Jews with their Rulers, to uſe them contumelioufly, and to ſtone them:

6 They underſtanding it, fled to Lyſtra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the Goſpel.

7 And there ſat a certain man at Lyſtra impotent in his

his feet a cripple from his mother's womb, who never had walked.

8 This ſame heard Paul ſpeaking. Who looking upon him, and ſeeing that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10 And when the multitudes had ſeen what Paul had done, they lifted up their voice in the Lycaonian tongue, ſaying: The Gods are come down to us, in the likeneſs of men.

11 And they called Barnabas, Jupiter: but Paul, Mercury; becauſe he was chief ſpeaker.

12 The Prieſt alſo of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered ſacrifice with the people.

13 Which when the Apoſtles Barnabas and Paul had heard, rending their clothes, they leaped out among the people crying,

14 And ſaying: Ye men, why do you theſe things? We alſo are mortals, men like unto you, preaching to you to be converted from theſe vain things, to the living God who made the Heaven, and the earth, and the ſea, and all things that are in them:

15 Who in times paſt ſuffered all Nations to walk in their own ways.

16 Nevertheleſs he left not himſelf without teſtimony, doing good from Heaven, giving rains, and fruitful ſeaſons, filling our hearts with food and gladneſs.

17 And ſpeaking theſe things, they ſcarce reſtrained the people from ſacrificing to them.

18 Now there came thither certain Jews from Antioch and Iconium: and perſuading the multitude, and ſtoning Paul, drew him out of the city, thinking him to be dead.

19 But as the Diſciples ſtood round about him, he roſe up, and entred into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the Goſpel to that city, and had taught many, they returned again to Lyſtra and to Iconium, and to Antioch:

21 Confirming the Souls of the Diſciples, and exhorting them to continue in the faith: and that through many tribulations we muſt enter into the Kingdom of God.

22 And when they had ordained to them Prieſts in every Church, and had prayed with faſting, they commended them to the Lord in whom they believed.

23 And paſſing through Piſidia, they came into Pamphylia,

24 And

24 And having ſpoken the word of the Lord in Perge they went down into Attalia:

25 And thence they ſailed to Antioch, from whence they had been delivered to the grace of God unto the work which they accompliſhed.

26 And when they were come, and had aſſembled the Church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they abode no ſmall time with the Diſciples.

## CHAP. XV.

AND ſome coming down from Judea, taught the Brethren: That except you be circumciſed after the manner of Moſes, you cannot be ſaved.

2 And when Paul and Barnabas had no ſmall conteſt with them, they determined that Paul and Barnabas, and certain others of the otherſide ſhould go up to the Apoſtles and Prieſts to Jeruſalem, about this queſtion.

3 They therefore being brought on their way by the Church, paſſed through Phenice and Samaria, relating the converſion of the Gentiles: and they cauſed great joy to all the Brethren.

4 And when they were come to Jeruſalem, they were received by the Church and by the Apoſtles and Ancients, declaring how great things God had done with them.

5 But there aroſe ſome of the Sect of the Phariſees that believed, ſaying, That they muſt be circumciſed; and be commanded to obſerve the law of Moſes.

6 And the Apoſtles and Ancients aſſembled to conſider of this matter.

7 And when there had been much diſputing, Peter riſing up ſaid to them: Men Brethren, you know that in former days God made choice among us, that by my mouth the Gentiles ſhould hear the word of the Goſpel, and believe.

8 And God who knoweth the hearts, gave teſtimony, giving unto them the Holy Ghoſt as well as to us,

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt you God, to put a yoke upon the necks of the Diſciples, which neither our Fathers nor we have been able to bear?

11 But by the grace of the Lord JESUS CHRIST we believe to be ſaved, in like manner as they alſo.

12 And all the multitude held

held their peace: and they heard Barnabas and Paul telling what great ſigns and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James anſwered, ſaying: Men Brethren, hear me.

14 Simon hath related how God firſt viſited to take of the Gentiles a people to his name.

15 And to this agree the words of the Prophets, as it is written:

16 *After theſe things I will return, and will re-build the tabernacle of David, which is fallen down and the ruins thereof I will re-build, and I will ſet it up,*

17 *That the reſidue of men may ſeek after the Lord, and all Nations upon whom my name is invoked, ſaith the Lord who doth theſe things.*

18 To the Lord was his own work known from the beginning of the world.

19 For which cauſe I judge that they who from among the Gentiles are converted to God, are not to be diſquieted.

20 But that we write unto them that they refrain themſelves from the pollutions of Idols, and from fornication, and from things ſtrangled and from blood.

21 For Moſes of old time hath in every city them that preach him in the Synagogues, where he is read every Sabbath.

22 Then it pleaſed the Apoſtles and Ancients with the whole Church, to chuſe men of their own company, and to ſend to Antioch with Paul and Barnabas, *namely* Judas, who was ſirnamed Barſabas, and Silas, chief men among the Brethren,

23 Writing by their hands. The Apoſtles and Ancients Brethren, to the Brethren of the Gentiles that are at Antioch and in Syria and Cilicia greeting.

24 Foraſmuch as we have heard that ſome going out from us have troubled you with words ſubverting your ſouls, to whom we gave no commandment:

25 It hath ſeemed good to us being aſſembled together, to chuſe out men and to ſend them unto you with our well beloved Barnabas and Paul,

26 Men that have given their lives for the name of our Lord JESUS CHRIST:

27 We have ſent therefore Judas and Silas who themſelves alſo will by word of mouth tell you the ſame things.

28 For it hath ſeemed good to the Holy Ghoſt and to us, to lay no farther burden upon you than theſe neceſſary things.

29 That you abſtain from things

things ſacrificed to Idols, (*a*) and from blood, and from things ſtrangled and from fornication, from which things keeping yourſelves, you ſhall do well. Fare ye well.

30 They therefore being diſmiſſed went down to Antioch: and gathering together the multitude, delivered the epiſtle.

31 Which when they had read, they rejoiced for the conſolation:

32 But Judas and Silas, being Prophets alſo themſelves, with many words comforted the Brethren, and confirmed them.

33 And after they had ſpent ſome time there, they were let go with peace by the Brethren unto them that had ſent them.

34 But it ſeemed good unto Silas to remain there: and Judas alone departed to Jeruſalem.

35 And Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

36 And after ſome days, Paul ſaid to Barnabas, let us return and viſit our Brethren in all the cities wherein we have preached the word of the Lord, to ſee how they do.

37 And Barnabas would have taken with them John alſo that was ſirnamed Mark:

38 But Paul deſired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.

39 And there aroſe a diſſenſion, ſo that they departed one from another, and Barnabas indeed taking Mark ſailed to Cyprus.

40 But Paul chuſing Silas departed, being delivered by the Brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the Churches: commanding them to keep the Precepts of the Apoſtles and the Ancients.

## CHAP. XVI

AND he came to Derbe and Lyſtra. And behold there was a certain Diſciple there named Timothy, the ſon of a Jewiſh woman that believed but his father was a Gentil,

2 To this man the Brethren that were in Lyſtra and Iconium, gave a good teſtimony.

3 Him Paul would have

(*a*) Ver. 29 *From blood, and from things ſtrangled.* The uſe of theſe things, though of their own nature indifferent, was here prohibited, to bring the *Jews* more eaſily to admit of the ſociety of the *Gentiles*; and to exerciſe the latter in obedience. But this prohibition was but temporary, and has long ſince ceaſed to oblige; more eſpecially in the weſtern Churches.

to go along with him: and taking him he circumciſed him, becauſe of the Jews who were in thoſe places. For they all knew that his Father was a Gentil.

4 And as they paſſed through the cities, they delivered unto them the decrees for to keep that were decreed by the Apoſtles and Ancients who were at Jeruſalem.

5 And the Churches were confirmed in faith, and increaſed in number daily.

6 And when they had paſſed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghoſt to preach the word in Aſia.

7 And when they were come into Myſia, they attempted to go into Bithynia, and the Spirit of JESUS ſuffered them not.

8 And when they had paſſed through Myſia, they went down to Troas:

9 And a viſion was ſhewed to Paul in the night, which was a man of Macedonia ſtanding and beſeeching him, and ſaying: Paſs over into Macedonia, and help us.

10 And as ſoon as he had ſeen the viſion, immediately we ſought to go into Macedonia, being aſſured that God had called us to preach the Goſpel to them.

11 And ſailing from Troas we came with a ſtraight courſe to Samothracia and the day following to Neapolis:

12 And from thence to Philippi, which is the chief city of part of Macedonia, a Colony. And we were in this city ſome days conferring together.

13 And upon the Sabbath day, we went forth without the gate by a river ſide, where it ſeemed that there was prayer: and ſitting down we ſpoke to the women that were aſſembled.

14 And a certain woman named Lydia, a ſeller of purple of the city of Thyatira one that worſhipped God, did hear: whoſe heart the Lord opened to attend to thoſe things which were ſaid by Paul.

15 And when ſhe was baptized, and her houſe-hold, ſhe beſought us, ſaying: If you have judged me to be faithful to the Lord, come into my houſe and abide there. And ſhe conſtrained us.

16 And it came to paſs as we went to prayer, a certain girl, having a Pythonical ſpirit, met us, who brought to her Maſters much gain by divining.

17 This ſame following Paul and us, cried out ſaying: Theſe men are the ſervants of the moſt high God, who preach unto you the way of ſalvation.

18 And this ſhe did many days. But Paul being grieved turned

Note on v. 16 in 1752 p. 268

turned and ſaid to the ſpirit: I command thee in the name of JESUS CHRIST to go out from her. And he went out the ſame hour.

19 But her Maſters ſeeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market-place to the Rulers.

20 And preſenting them to the Magiſtrates, they ſaid: Theſe men diſturb our city, being Jews:

21 And preach a faſhion which it is not lawful for us to receive, nor obſerve, being Romans.

22 And the people ran together againſt them: and the Magiſtrates rending off their cloaths commanded them to be beaten with rods.

23 And when they had laid many ſtripes upon them, they caſt them into priſon, charging the jayler to keep them diligently.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 And at mid-night Paul and Silas praying, praiſed God. And they that were in priſon, heard them.

26 And ſuddenly there was a great earth-quake, ſo that the foundations of the priſon were ſhaken. And immediately all the doors were opened: and the bands of all were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the doors of the priſon open, drawing his ſword, would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying: Do thyſelf no harm, for we are all here.

29 Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas.

30 And bringing them out, he ſaid: Maſters what muſt I do that I may be ſaved?

31 But they ſaid: Believe in the Lord JESUS: and thou ſhalt be ſaved, and thy houſe.

32 And they preached the word of the Lord to him and to all that were in his houſe.

33 And he taking them the ſame hour of the night, waſhed their ſtripes: and himſelf was baptized and all his houſe immediately.

34 And when he had brought them into his own houſe, he laid the table for them, and rejoiced with all his houſe, believing God.

35 And when the day was come, the Magiſtrates ſent the Serjeants, ſaying: Let thoſe men go.

36 And the keeper of the priſon told theſe words to Paul, The Magiſtrates have ſent to let you go; now

therefore depart and go in peace.

37 But Paul ſaid to them: They have beaten us publickly, uncondemned, men that are Romans, and have caſt us into priſon: and now do they thruſt us out privately? Not ſo, but let them come, and let us out themſelves

38 And the Serjeants told theſe words to the Magiſtrates. And they were afraid hearing that they were Romans.

39 And coming they beſought them; and bringing them out they deſired them to depart out of the city.

40 And they went out of the priſon, and entred into the houſe of Lydia: and having ſeen the Brethren, they comforted them, and departed.

## CHAP. XVII.

AND when they had paſſed through Amphipolis and Apollonia, they came to Theſſalonica, where there was a Synagogue of the Jews.

2 And Paul according to his cuſtom went in unto them; and for three Sabbath-days he reaſoned with them out of the Scriptures,

3 Declaring and inſinuating that the CHRIST was to ſuffer and to riſe again from the dead: and that this is JESUS CHRIST, whom I preach to you.

4 And ſome of them believed, and were aſſociated to Paul and Silas, and of thoſe that ſerved God and of the Gentiles a great multitude, and of noble women not a few.

5 But the Jews moved with envy, and taking unto them ſome wicked men of the vulgar ſort, and making a tumult, ſet the city in an uproar: and beſetting Jaſon's houſe, ſought to bring them out unto the people.

6 And not finding them, they drew Jaſon and certain Brethren to the rulers of the city, crying: they that ſet the city in an uproar are come hither alſo,

7 Whom Jaſon hath received, and theſe all do contrary to the decrees of Ceſar, ſaying that there is another King, JESUS.

8 And they ſtirred up the people, and the rulers of the city hearing theſe things.

9 And having taken ſatisfaction of Jaſon and of the reſt they let them go.

10 But the Brethren immediately ſent away Paul and Silas by night unto Berea. Who when they were come thither went into the Synagogue of the Jews.

11 Now theſe were more noble

Note vt 6 in 1752 p. 270.

(*a*) noble than thoſe in Theſſalonica, who received the word with all eagerneſs, daily ſearching the ſcriptures, whether theſe things were ſo.

12 And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few.

13 And when the Jews of Theſſalonica had knowledge, that the word of God was alſo preached by Paul at Berea they came thither alſo, ſtirring up and troubling the multitude.

14 And then immediately the Brethren ſent away Paul, to go unto the ſea: but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they ſhould come to him with all ſpeed, they departed.

16 Now whilſt Paul waited for them at Athens, his ſpirit was ſtirred within him, ſeeing the city wholly given to Idolatry.

17 He diſputed therefore in the Synagogue with the Jews, and with them that ſerved God, and in the market-place, every day with them that were there.

18 And certain Philoſophers of the Epicureans and of the Stoicks diſputed with him, and ſome ſaid, what is it that this Word-ſower would ſay? But others: He ſeemeth to be a ſetter forth of new Gods: becauſe he preached to them JESUS and the reſurrection.

19 And taking him, they brought him to Areopagus, ſaying: May we know what this new doctrine is which thou ſpeakeſt of?

20 For thou bringeſt in certain new things to our ears. We would know therefore what theſe things mean,

21 (Now all the Athenians, and ſtrangers that were there, employed themſelves in nothing elſe but either in telling or in hearing ſome new thing.)

22 But Paul ſtanding in the midſt of Areopagus, ſaid: Ye men of Athens, I perceive that in all things you are too ſuperſtitious.

23 For paſſing by and ſeeing your Idols, I found

(*a*) Ver. 11 *More noble.* The *Jews* of *Berea* are juſtly commended, for their eagerly embracing the Truth, and ſearching the Scriptures, to find out the texts alledged by the Apoſtle: which was a far more generous proceeding than that of their countrymen at *Theſſalonica*, who perſecuted the preachers of the Goſpel, without examining the grounds they alledged for what they taught.

an altar alſo on which was written: *To the unknown God.* What therefore you worſhip, without knowing it, that I preach to you.

24 God who made the world and all things therein. He being Lord of Heaven and earth dwelleth (*b*) not in Temples made with hand,

25 Neither is he ſerved with mens hands, as though he needed any thing, ſeeing it is he who giveth to all life and breath and all things:

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation,

27 That they ſhould ſeek God, if happily they may feel after him or find him; although he be not far from every one of us:

28 For in him we live and move and be; as ſome alſo of your own Poets ſaid, *For we are alſo his offspring.*

29 Being therefore the offſpring of God, we muſt not ſuppoſe, the Divinity to be like unto gold or ſilver, or ſtone, the graving of art and device of man.

30 And God indeed having winked at the times of this ignorance now declareth unto men that all ſhould every where do penance,

31 Becauſe he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raiſing him up from the dead.

32 And when they had heard of the reſurrection of the dead, ſome indeed mocked; but others ſaid, we will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhering to him, did believe: among whom was alſo Dionyſius the Areopagite, and a woman named Damaris, and others with them.

## CHAP. XVIII.

AFTER theſe things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priſcilla his wife (becauſe that Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And becauſe he was of the ſame trade, he remained

(*b*) Ver. 24 *Dwelleth not in Temples.* The Deity is not contained in Temples; ſo as to need them for his dwelling, or any other uſes, as the heathens imagined. Yet by his omnipreſence he is both there and every where.

with

with them, and wrought: (now they were tent-makers by trade.)

4 And he reaſoned in the Synagogue every Sabbath, bringing in the name of the Lord JESUS, and he perſwaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earneſt in preaching, teſtifying to the Jews that JESUS is the CHRIST.

6 But they gainſaying and blaſpheming, he ſhook his garment, and ſaid to them: Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles.

7 And departing thence, he entred into the houſe of a certain man, named Titus Juſtus, one that worſhipped God, whoſe houſe was adjoining to the Synagogue.

8 And Criſpus the Ruler of the Synagogue believed in the Lord, with all his houſe: and many of the Corinthians hearing believed, and were baptized.

9 And the Lord ſaid to Paul in the night by a viſion: Do not fear, but ſpeak, and hold not thy peace,

10 Becauſe I am with thee: and no man ſhall ſet upon thee: for I have much people in this city.

11 And he ſtayed there a year and ſix months, teaching among them the word of God.

12 But when Gallio was Proconſul of Achaia, the Jews with one accord roſe up againſt Paul, and brought him to the judgment-ſeat,

13 Saying: this man perſuadeth men to worſhip God, contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio ſaid to the Jews: If it were ſome matter of injuſtice, or an heinous deed, O you Jews, I ſhould with reaſon bear with you.

15 But if they be queſtions of word and names, and of your law, look you to it: I will not be judge of ſuch things.

16 And he drove them from the judgment-ſeat.

17 And all laying hold on Soſthenes the Ruler of the Synagogue, beat him before the judgment-ſeat: and Gallio cared for none of thoſe things.

18 But Paul when he had ſtayed yet many days, taking his leave of the Brethren, ſailed thence into Syria, (and with him Priſcilla and Aquila,) having ſhorn his head in Cenchra. For he had a vow.

19 And he came to Epheſus, and left them there. But he himſelf entring into the Synagogue, diſputed with the Jews.

20 And when they deſired him, that he would tarry a longer time, he conſented not,

21 But

21 But taking his leave, and ſaying: I will return to you again God willing, he departed from Epheſus.

22 And going down to Ceſarea, he went up, and ſaluted at Jeruſalem the Church, and ſo came down to Antioch.

23 And after he had ſpent ſome time there, he departed, and went through the country of Galatia and Phrygia in order, confirming all the Diſciples.

24 Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Epheſus, one mighty in the Scriptures.

25 This man was inſtructed in the way of the Lord: and being fervent in ſpirit ſpoke, and taught diligently the things that are of JESUS, knowing only the Baptiſm of John.

26 This man therefore began to ſpeak boldly in the Synagogue. Whom when Priſcilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

37 And whereas he was deſirous to go to Achaia, the Brethren exhorting wrote to the Diſciples to receive him. Who, when he was come, helped them much who had believed,

28 For with much vigour he convinced the Jews openly ſhewing by the Scriptures, that JESUS is the CHRIST.

## CHAP. XIX.

AND it came to paſs while Apollo was at Corinth, that Paul having paſſed through the upper coaſts came to Epheſus, and found certain Diſciples.

2 And he ſaid to them: Have you received the Holy Ghoſt ſince ye believed? But they ſaid to him; We have not ſo much as heard whether there be a Holy Ghoſt.

3 And he ſaid: In what then were you baptized? Who ſaid, In John's baptiſm.

4 Then Paul ſaid: John baptized the people with the baptiſm of penance, ſaying: That they ſhould believe in him who was to come after him, that is to ſay, in JESUS.

5 Having heard theſe things they were baptized in the name of the Lord JESUS.

6 And when Paul had impoſed his hands on them, the Holy Ghoſt came upon them, and they ſpoke with tongues and propheſied.

7 And all the men were about twelve.

8 And entring into the Synagogue, he ſpoke boldly for the ſpace of three months, diſputing and exhorting concerning the Kingdom of God.

9 But

9 But when ſome were hardned, and believed not, ſpeaking evil of the way of the Lord before the multitude, departing from them, he ſeparated the Diſciples, diſputing daily in the ſchool of one Tyrannus.

10 And this continued for the ſpace of two years, ſo that all they who dwelt in Aſia heard the word of the Lord, both Jews and Gentiles.

11 And God wrought by the hand of Paul more than common miracles.

12 So that even there were brought from his body to the ſick handkerchiefs and aprons and the diſeaſes departed from them, and the wicked ſpirits went out of them.

13 Now ſome alſo of the Jewiſh Exorciſts, who went about, attempted to invoke over them that had evil Spirits the name of the Lord JESUS, ſaying: I conjure you by JESUS whom Paul preacheth.

14 And there were certain men, ſeven ſons of Sceva a Jew, a chief Prieſt, that did this.

15 But the wicked Spirit anſwering, ſaid to them: JESUS I know, and Paul I know: but who are you?

16 And the man in whom the wicked Spirit was, leaping upon them, and maſtering them both, prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this became known to all the Jews and the Gentiles that dwelt at Epheſus: and fear fell on them all and the name of the Lord JESUS was magnified.

18 And many of them that believed, came confeſſing and declaring their deeds.

19 And many of them who had followed curious arts, brought together their books and burnt them before all: and counting the price of them they found the money to be fifty thouſand pieces of Silver.

20 So mightily grew the word of God and was confirmed.

21 And when theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying: After I have been there I muſt ſee Rome alſo.

22 And ſending into Macedonia two of them that miniſtred to him, Timothy and Eraſtus, he himſelf remained for a time in Aſia.

23 Now at that time there aroſe no ſmall diſturbance about the way of the Lord.

24 For a certain man named Demetrius, a ſilverſmith, who made ſilver Temples for Diana, brought no ſmall gain to the craftſmen,

25 Whom he calling together with the workmen of like

like occupation, ſaid: Sirs, you know that our gain is by this trade;

26 And you ſee, and hear that this Paul by perſuaſion hath drawn away a great multitude, not only of Epheſus, but almoſt of all Aſia, ſaying: That they are not Gods which are made by hands.

27 So that not only this our craft is in danger to be ſet at nought, but alſo the Temple of great Diana ſhall be reputed for nothing, yea and her majeſty ſhall begin to be deſtroyed, whom all Aſia and the world worſhippeth.

28 Having heard theſe things they were full of anger, and cried out ſaying: Great is Diana of the Epheſians.

29 And the whole city was filled with confuſion, and having caught Gaius and Ariſtarchus men of Macedonia, Paul's companions, they ruſhed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the Diſciples ſuffered him not.

31 And ſome alſo of the Rulers of Aſia, who were his friends, ſent unto him, deſiring that he would not venture himſelf into the theatre:

32 Now ſome cried one thing, ſome another. For the aſſembly was confuſed, and the greater part knew not for what cauſe they were come together.

33 And they drew forth Alexander out of the multitude the Jews thruſting him forward. And Alexander beckning with his hand for ſilence would have given the people ſatisfaction.

34 But as ſoon as they perceived him to be a Jew, all with one voice for the ſpace of about two hours cried out: Great is Diana of the Epheſians.

35 And when the Townclerk had appeaſed the multitudes, he ſaid: Ye men of Epheſus, what man is there that knoweth not that the city of the Epheſians is a worſhipper of the great Diana, and of Jupiter's offſpring.

36 For as much therefore as theſe things cannot be gainſaid, you ought to be quiet and to do nothing raſhly.

37 For you have brought hither theſe men, who are neither guilty of ſacrilege nor of baſphemy againſt your Goddeſs.

38 But if Demetrius and the craftſmen that are with him, have a matter againſt any man, the courts of Juſtice are open, and there are Pro-conſuls; let them accuſe one another.

39 And if you enquire after any other matter, it may be decided in a lawful aſſembly.

40 For we are even in danger to be called in queſtion for this

this day's uproar: there being no man guilty (of whom we may give account) of this concourſe. And when he had ſaid theſe things, he diſmiſſed the aſſembly.

## CHAP. XX.

AND after the tumult was ceaſed, Paul calling to him the Diſciples, and exhorting them, took his leave, and ſet forward to go into Macedonia.

2 And when he had gone over thoſe parts, and had exhorted them with many words, he came into Greece:

3 Where when he had ſpent three months, the Jews laid wait for him, as he was about to ſail into Syria: ſo he took a reſolution to return through Macedonia.

4 And there accompanied him Sopater the ſon of Pyrrhus, of Berea: and of the Theſſalonians, Ariſtarchus, and Secundus: and Gaius of Derbe, and Timothy: and of Aſia, Tychicus and Trophimus.

5 Theſe going before, ſtayed for us at Troas.

6 But we ſailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode ſeven days.

7 And on the firſt day of the week, when we were aſſembled to break bread, Paul diſcourſed with them, being to depart on the morrow: and he continued his ſpeech untill mid-night.

8 And there were a great number of lamps in the upper chamber where we were aſſembled.

9 And a certain young man named Eutychus, ſitting on the window, being oppreſſed with a deep ſleep: (as Paul was long preaching) by occaſion of his ſleep, fell from the third loft down, and was taken up dead.

10 To whom when Paul had gone down he layed himſelf upon him: and embracing him ſaid: Be not troubled, for his ſoul is in him.

11 Then going up and breaking bread and taſting, and having talked a long time to them until day-light, ſo he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we going aboard the ſhip, ſailed to Aſſos, being there to take in Paul; for ſo he had appointed, himſelf purpoſing to travel by land.

14 And when he had met with us at Aſſos, we took him in and came to Mitylene.

15 And ſailing thence, the day following we came over-againſt Chios: and the next day we arrived at Samos: and the day following we came to Miletus.

16 For

16 For Paul had determined to ſail by Epheſus, leſt he ſhould be ſtayed any time in Aſia. For he haſted, if it were poſſible for him, to keep the day of Pentecoſt at Jeruſalem.

17 And ſending from Miletus to Epheſus, he called the Ancients of the Church.

18 And when they were come to him, and were together, he ſaid to them: You know from the firſt day that I came into Aſia, in what manner I have been with you for all the time,

19 Serving the Lord with all humility and with tears, and temptations which befel me by the conſpiracies of the Jews.

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publickly and from houſe to houſe.

21 Teſtifying both to Jews and Gentiles penance towards God, and faith in our Lord JESUS CHRIST.

22 And now behold, being bound in the Spirit, I go to Jeruſalem; not knowing the things which ſhall befal me there.

23 Save that the Holy Ghoſt in every city witneſſeth to me ſaying: that bands and afflictions wait for me at Jeruſalem.

24 But I fear none of theſe things, neither do I count my life more precious than myſelf, ſo that I may conſummate my courſe and the miniſtry of the word which I received from the Lord JESUS, to teſtify the Goſpel of the grace of God.

25 And now behold I know, that all you among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to witneſs this day that I am clear from the blood of all men.

27 For I have not ſpared to declare unto you all the counſel of God.

28 Take heed to yourſelves and to the whole flock wherein the Holy Ghoſt hath placed you Biſhops, to rule the Church of God, which he hath purchaſed with his own Blood.

29 I know that after my departure ravening wolves will enter in among you, not ſparing the flock.

30 And of your own ſelves ſhall ariſe men ſpeaking perverſe things, to draw away Diſciples after them.

31 Therefore watch, keeping in memory that for three years I ceaſed not with tears to admoniſh every one of you night and day.

32 And now I commend you to God and to the word of his grace, who is able to build up, and to give an inheritance among all the ſanctified.

33 So

33 I have not coveted any man's ſilver, gold or apparel, as
34 You yourſelves know: for ſuch things as were needful for me and them that are with me, theſe hands have furniſhed.
35 I have ſhewed you all things, how that ſo labouring, you ought to ſupport the weak, and to remember the word of the Lord JESUS, how he ſaid: It is a more bleſſed thing to give rather than to receive.
36 And when he had ſaid theſe things, kneeling down he prayed with them all.
37 And there was much weeping among them all; and falling on the neck of Paul, they kiſſed him,
38 Being grieved moſt of all for the word which he had ſaid, that they ſhould ſee his face no more. And they brought him on his way to the ſhip.

## CHAP. XXI.

AND when it came to paſs that being parted from them we ſet ſail, we came with a ſtraight courſe to Coos, and the day following to Rhodes, and from thence to Patara.
2 And when we had found a ſhip ſailing over to Phenice, we went aboard and ſet forth.
3 And when we had diſcovered Cyprus, leaving it on the left hand, we ſailed into Syria, and came to Tyre: for there the ſhip was to unlade her burden.
4 And finding Diſciples, we tarried there ſeven days: who ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.
5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the ſhore, and we prayed.
6 And when we had bid one another farewel, we took ſhip; and they returned home.
7 But we having finiſhed the voyage by Sea, from Tyre came down to Ptolemais: and ſaluting the Brethren, we abode one day with them.
8 And the next day departing, we came to Ceſarea. And entering into the houſe of Philip the Evangeliſt, who was one of the ſeven, we abode with him.
9 And he had four daughters virgins, who did propheſy.
10 And as we tarried there for ſome days, there came from Judea a certain Prophet, named Agabus.
11 Who when he was come to us, took Paul's girdle: and binding his own feet and hands, he ſaith: Thus ſaith the Holy Ghoſt: The man whoſe girdle this is, the

Notem 8 in 1752 p 279.

Jews ſhall bind in this manner in Jeruſalem, and ſhall deliver him into the hands of the Gentiles.

12 Which when we had heard, both we and they that were of that place, deſired him that he would not go up to Jeruſalem.

13 Then Paul anſwered, and ſaid: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but to die alſo in Jeruſalem for the name of the Lord JESUS.

14 And when we could not perſuade him, we ceaſed, ſaying: The will of the Lord be done.

15 And after thoſe days, being prepared, we went up to Jeruſalem.

16 And there went alſo with us ſome of the Diſciples from Ceſarea, bringing with them one Mnaſon a Cyprian an old Diſciple with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the Brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the Ancients were aſſembled.

19 Whom when he had ſaluted, he related particularly what things God had wrought among the Gentiles by his miniſtry.

20 But they hearing it, glorified God, and ſaid to him: Thou ſeeſt (Brother) how many thouſands there are among the Jews that have believed: and they are all Zealots for the Law.

21 And they have heard of thee that thou teacheſt thoſe Jews who are among the Gentiles to depart from Moſes: ſaying that they ought not to circumciſe their children, nor walk according to the cuſtom.

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

23 Do therefore this that we ſay to thee. We have four men, who haye a vow on them.

24 Take theſe and ſanctify thyſelf with them; and beſtow on them that they may ſhave their heads: and all will know that the things which they have heard of thee, are falſe: but that thou thyſelf alſo walkeſt (*a*) keeping the Law.

25 But as touching the Gentiles that believe, we have written, decreeing that they ſhould only refrain themſelves from that which has been

(*a*) Ver. 24 *Keeping the Law.* The Law though now no longer obligatory, was for a time obſerved by the Chriſtian Jews, to bury, as it were, the Synagogue with honour.

offered

offered to Idols, and from blood, and from things ſtrangled, and from fornication.

26 Then Paul took the men, and the next day being purified with them entred into the Temple, giving notice of the accompliſhment of the days of purification, until an oblation ſhould be offered for every one of them.

27 But when the ſeven days were drawing to an end, thoſe Jews that were of Aſia, when they ſaw him in the Temple, ſtirred up all the people, and laid hands upon him,

28 Crying out, men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the Law, and this place: and more over hath brought in Gentiles into the Temple, and hath violated this holy place.

29 (For they had ſeen Trophimus the Epheſian in the city with him, whom they ſuppoſed that Paul had brought into the Temple.)

30 And the whole city was in an uproar: and the people ran together: And taking Paul, they drew him out of the Temple, and immediately the doors were ſhut.

31 And as they went about to kill him, it was told the Tribune of the Band, That all Jeruſalem was in confuſion.

32 Who forthwith taking with him ſoldiers and Centurions, ran down to them. And when they ſaw the Tribune and the ſoldiers, they left off beating Paul.

33 Then the Tribune coming near took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And ſome cried one thing, ſome another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle.

35 And when he was come to the ſtairs, it fell out that he was carried by the ſoldiers, becauſe of the violence of the people.

36 For the multitude of the people followed after crying: Away with him.

37 And as Paul was about to be brought into the caſtle, he ſaith to the Tribune: May I ſpeak ſomething to thee? Who ſaid: Canſt thou ſpeak Greek?

38 Art not thou that Egyptian who before theſe days didſt raiſe a tumult, and didſt lead forth into the deſert four thouſand men that were murderers?

39 But Paul ſaid to him: I am a Jew of Tarſus in Cilicia, a citizen of no mean city. And I beſeech thee, ſuffer me to ſpeak to the people.

40 And when he had given

him leave, Paul ſtanding on the ſtairs, beckned with his hand to the people. And a great ſilence being made, he ſpoke unto them in the Hebrew tongue, ſaying:

## CHAP. XXII.

MEN, Brethren and Fathers, hear ye the account which I now give unto you.

2 (And when they heard that he ſpoke to them in the Hebrew tongue, they kept the more ſilence.

3 And he ſaith:) I am a Jew, born at Tarſus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the Law of the Fathers, zealous for the Law, as alſo all you are this day:

4 Who perſecuted this way unto death, binding and delivering into priſons both men women.

5 As the High-Prieſt doth bear me witneſs, and all the Ancients. From whom alſo receiving letters to the Brethren, I went to Damaſcus, that I might bring them bound from thence to Jeruſalem to be puniſhed.

6 And it came to paſs as I was going, and drawing nigh to Damaſcus at mid-day, that ſuddenly from Heaven there ſhone round about me a great light:

7 And falling on the ground, I heard a voice ſaying to me: Saul, Saul, why perſecuteſt thou me?

8 And I anſwered: Who art thou Lord? And he ſaid to me: I am JESUS of Nazareth, whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, but they (*a*) heard not the voice of him that ſpoke with me.

10 And I ſaid: What ſhall I do Lord? And the Lord ſaid to me: Ariſe and go to Damaſcus; and there it ſhall be told thee of all things that thou muſt do.

11 And whereas I did not ſee for the brightneſs of that light, being led by the hand by my companions, I came to Damaſcus.

12 And one Ananias, a man according to the Law, having teſtimony of all the Jews who dwelt there,

13 Coming to me, and ſtanding by me, ſaid to me: Brother Saul, look up. And I the ſame hour looked upon him.

14 But he ſaid: The God of our Father's hath pre-ordained thee that thou ſhouldſt know his will, and ſee the

(*a*) Ver. 9 *Heard not the voice.* That is, they diſtinguiſhed not the words: tho' they heard a voice. *Acts* ix. 7.

Juſt

Juſt One, and ſhouldſt hear the voice from his mouth.

15 For thou ſhalt be his witneſs to all men, of thoſe things which thou haſt ſeen and heard.

16 And now why tarrieſt thou? Riſe up, and be baptized, and waſh away thy ſins, invoking his name,

17 And it came to paſs when I was come again to Jeruſalem, and was praying in the Temple, that I was in a trance,

18 And ſaw him ſaying unto me: Make haſte and get thee quickly out of Jeruſalem: becauſe they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I caſt into priſon and beat in every Synagogue them that believed in thee.

20 And when the blood of Stephen thy witneſs was ſhed, I ſtood by and conſented, and kept the garments of them that killed him.

21 And he ſaid to me: Go, for unto the Gentiles a-far off will I ſend thee.

22 And they heard him until this word, and then lifted up their voice, ſaying: Away with ſuch an one from the earth: for it is not fit that he ſhould live.

23 And as they cried out and threw off their garments, and caſt duſt into the air,

24 The Tribune commanded him to be brought into the caſtle, and that he ſhould be ſcourged and tortured; to know for what cauſe they did ſo cry out againſt him.

25 And when they had bound him with thongs, Paul ſaith to the Centurion that ſtood by him: Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 Which the Centurion hearing, went to the Tribune, and told him, ſaying: What art thou about to do? For this man is a Roman citizen.

27 And the Tribune coming, ſaid to him: Tell me, art thou a Roman? But he ſaid: Yea.

28 And the Tribune anſwered: I obtained the being free of this city with a great ſum. And Paul ſaid: But I was born ſo.

29 Immediately therefore they departed from him that were about to torture him. The Tribune alſo was afraid after he underſtood that he was a Roman citizen, and becauſe he had bound him.

30 But on the next day meaning to know more diligently, for what cauſe he was accuſed by the Jews, he looſed him, and commanded the Prieſts to come together and all the Council: and bringing forth Paul, he ſet him before them.

## CHAP. XXIII.

AND Paul looking upon the Council, ſaid: Men Brethren, I have converſed with all good conſcience before God, until this preſent day.

2 And the High-Prieſt Ananias commanded them that ſtood by him to ſtrike him on the mouth.

3 Then Paul ſaid to him, God ſhall ſtrike thee, thou whited wall. For ſitteſt thou to judge me according to the law, and contrary to the law commandeſt me to be ſtruck?

4 And they that ſtood by ſaid: Doſt thou revile the High-Prieſt of God?

5 And Paul ſaid: I knew not, Brethren, that he is the High-Prieſt. For it is written: *Thou ſhalt not ſpeak evil of the Prince of thy people.*

6 And Paul knowing that the one part were Sadducees, and the other Phariſees, cried out in the Council: Men Brethren, I am a Phariſee, the ſon of Phariſees: concerning the hope and reſurrection of the dead I am called in queſtion.

7 And when he had ſo ſaid there aroſe a diſſenſion between the Phariſees and the Sadducees; and the multitude was divided.

8 For the Sadducees ſay that there is no reſurrection, neither Angel, nor Spirit; but the Phariſees confeſs both.

9 And there aroſe a great cry. And ſome of the Phariſees riſing up, ſtrove ſaying: We find no evil in this man. What if a Spirit hath ſpoken to him, or an Angel?

10 And when there aroſe a great diſſenſion, the Tribune fearing leſt Paul ſhould be pulled in pieces by them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

11 And the night following the Lord ſtanding by him, ſaid: Be conſtant; for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 And when day was come, ſome of the Jews gathered together, and bound themſelves under a curſe, ſaying: that they would neither eat nor drink till they killed Paul.

13 And they were more than forty men that had made this conſpiracy.

14 Who came to the chief Prieſts and the Ancients, and ſaid: We have bound ourſelves under a great curſe that we will eat nothing till we have ſlain Paul.

15 Now therefore do you with the Council ſignify to the Tribune, that he bring him forth to you, as if you meant to know ſomething more certain touching him. And we, before he come near, are ready to kill him.

16 Which

16 Which when Paul's ſiſter's ſon had heard, of their lying in wait, he came, and entred into the caſtle and told Paul.

17 And Paul calling to him one of the Centurions, ſaid: Bring this young man to the Tribune, for he hath ſomething to tell him.

18 And he taking him, brought him to the Tribune, and ſaid: Paul the priſoner deſired me to bring this young man unto thee who hath ſomething to ſay to thee

19 And the Tribune taking him by the hand, went aſide with him privately and asked him: What is it that thou haſt to tell me?

20 And he ſaid: The Jews have agreed to deſire thee, that thou wouldſt bring forth Paul to morrow into theCouncil, as if they meant to enquire ſomething more certain touching him,

21 But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themſelves by oath neither to eat nor to drink till they have killed him: and they are now ready, looking for a promiſe from thee.

22 The Tribune therefore diſmiſſed the young man, charging him that he ſhould tell no man that he had made known theſe things unto ...

23 Then having called two Centurions, he ſaid to them: Make ready two hundred ſoldiers to go as far as Ceſarea, and ſeventy horſe-men, and two hundred ſpear-men for the third hour of the night:

24 And provide beaſts: that they may ſet Paul on, and bring him ſafe to Felix the Governour.

25 (For he feared leſt perhaps the Jews might take him away by force and kill him, and he ſhould afterwards be ſlandered as if he was to take money.) And he wrote a letter after this manner.

26 *Claudius Lyſias to the moſt exeellent Governour Felix, greeting.*

27 This man being taken by the Jews, and ready to be killed by them, I reſcued coming in with an Army, underſtanding that he is a Roman:

28 And meaning to know the cauſe which they objected unto him, I brought him forth into their Council.

29 Whom I found to be accuſed concerning queſtions of their law: but having nothing laid to his charge worthy of death or of bands.

30 And when I was told of ambuſhes that they had prepared for him, I ſent him to thee, ſignifying alſo to his accuſers to plead before thee. Fare-well.

31 Then the ſoldiers, according as it was commanded them, taking Paul, brought him

him by night to Antipatris.

32 And the next day leaving the horſe-men to go with him, they returned to the caſtle.

33 Who when they were come to Ceſarea, and had delivered the letter to the Governour, did alſo preſent Paul before him.

34 And when he had read it, and had asked of what Province he was: and underſtood that he was of Cilicia:

35 I will hear thee, ſaid he, when thy accuſers come. And he commanded him to be kept in Herod's Judgment-Hall.

## CHAP. XXIV.

AND after five days the High-Prieſt Ananias came down, with ſome of the Ancients, and one Tertullus an Orator, who went to the Governour againſt Paul.

2 And Paul being called for, Tertullus began to accuſe him, ſaying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

3 We accept it always and in all places, moſt excellent Felix, with all thanksgiving.

4 But that I be not further tedious to thee, I deſire thee of thy clemency to hear us in few words.

5 We have found this to be a peſtilent man, and raiſing ſeditions among all the Jews throughout the world, and author of the ſedition of the ſect of the Nazarenes.

6 Who alſo hath gone about to profane the Temple: whom we having apprehended would alſo have judged according to our law.

7 But Lyſias the Tribune coming upon us with great violence took him away out of our hands,

8 Commanding his accuſers to come to thee: of whom thou may'ſt thyſelf by examination, have knowledge of all theſe things, whereof we accuſe him.

9 And the Jews alſo added, and ſaid that theſe things were ſo.

10 Then Paul anſwered: (the Governour making a ſign to him to ſpeak) Knowing that for many years thou haſt been judge over this Nation, I will with good courage anſwer for myſelf.

11 For thou may'ſt underſtand that there are yet but twelve days, ſince I went up to adore in Jeruſalem.

12 And neither in the Temple did they find me diſputing with any man, or cauſing any concourſe of the people, neither in the Synagogues, nor in the City:

13 Neither can they prove unto

unto thee the things whereof they now accuſe me.

14 But this I confeſs to thee that according to the ſect, which they call hereſy, ſo I ſerve the Father and my God, believing all things which are written in the Law and the Prophets:

15 Having hope in God, which theſe alſo themſelves look for, that there ſhall be a reſurrection of the juſt and unjuſt.

16 And herein do I endeavour to have always a conſcience without offence towards God and towards men.

17 Now after many years I came to bring alms to my Nation, and offerings and vows.

18 In which I was found purified in the Temple: neither with multitude, nor with tumult,

19 By certain Jews of Aſia, who ought to have been here before thee and to accuſe, if they had any thing againſt me:

20 Or let theſe men themſelves, ſay, if they found in me any iniquity, when ſtanding before their Council,

21 Except it be for this one voice only that I cried ſtanding among them, concerning the reſurrection of the dead am I judged this day by you.

22 And Felix put them off, having moſt certain knowledge of this way, ſaying: When Lyſias the Tribune ſhall come down, I will hear you.

23 And he commanded a Centurion to keep him, and that he ſhould be eaſy, and that he ſhould not prohibit any of his friends to miniſter unto him.

24 And after ſome days, Felix coming with Druſilla his wife, who was a Jew, ſent for Paul, and heard of him the faith that is in Chriſt JESUS.

25 And as he treated of juſtice and chaſtity, and of the judgment to come, Felix being terrified, anſwered: For this time, go thy way: but when I have a convenient time I will ſend for thee.

26 Hoping alſo withal, that money ſhould be given him by Paul; for which cauſe alſo oftentimes ſending for him, he ſpoke with him.

27 But when two years were ended, Felix had for Succeſſor Portius Feſtus. And Felix being willing to ſhew the Jews a pleaſure, left Paul bound.

## CHAP. XXV.

NOW when Feſtus was come into the Province, after three days he went up to Jeruſalem from Ceſarea.

2 And the chief Prieſts, and principal men of the Jews went unto him againſt Paul: and they beſought him,

3 Re-

3 Requeſting favour againſt him, that he would command him to be brought to Jeruſalem, laying wait to kill him in the way.

4 But Feſtus anſwered, that Paul was kept in Ceſarea; and that he himſelf would very ſhortly depart thither.

5 Let them therefore, ſaith he, among you that are able, go down with me and accuſe him, if there be any crime in the man.

6 And having tarried among them no more than eight or ten days, he went down to Ceſarea, and the next day he ſat in the judgment-ſeat: and commanded Paul to be brought.

7 Who being brought, the Jews ſtood about him, who were come down from Jeruſalem, objecting many and grievous cauſes which they could not prove;

8 Paul making anſwer for himſelf, Neither againſt the law of the Jews, nor againſt the Temple, nor againſt Ceſar have I offended in any thing.

9 But Feſtus willing to ſhew the Jews a pleaſure, anſwering Paul, ſaid: Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then Paul ſaid: I ſtand at Ceſar's judgment-ſeat where I ought to be judged: To the Jews I have done no injury as thou very well knoweſt.

11 For if I have injured them, or have committed any thing worthy of death, I refuſe not to die. But if there be none of theſe things, whereof they accuſe me, no man may deliver me to them: I appeal to Ceſar.

12 Then Feſtus having conferred with the Council, anſwered: Haſt thou appealed to Ceſar? To Ceſar ſhalt thou go.

13 And after ſome days King Agrippa and Bernice came down to Ceſarea to ſalute Feſtus.

14 And as they tarried there many days, Feſtus told the King of Paul, ſaying: A certain man was left priſoner by Felix,

15 About whom, when I was at Jeruſalem, the chief Prieſts and the Ancients of the Jews came unto me, deſiring condemnation againſt him.

16 To whom I anſwered: It is not the cuſtom of the Romans to condemn any man before that he who is accuſed have his accuſers preſent, and have liberty to make his anſwer, to clear himſelf of the things laid to his charge.

17 When therefore they were come hither, without any delay, on the day following, ſitting in the judgment-ſeat, I commanded the man to be brought.

18 Againſt

18 Againſt whom, when the accuſers ſtood up, they brought no accuſation of things which I thought ill of:

19 But had certain queſtions of their own ſuperſtition againſt him, and of one JESUS deceaſed, whom Paul affirmed to be alive,

20 I therefore being in a doubt of this manner of queſtion, asked him whether he would go to Jeruſalem, and there be judged of theſe things.

21 But Paul appealing to be reſerved unto the hearing of Auguſtus, I commanded him to be kept, till I might ſend him to Ceſar.

22 And Agrippa ſaid to Feſtus: I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the next day when Agrippa and Bernice were come with great pomp and had entred into the hall of audience with the Tribunes and principal men of the city, at Feſtus's commandment Paul was brought forth.

24 And Feſtus ſaith: King Agrippa, and all ye men who are here preſent with us, you ſee this man, about whom all the multitude of the Jews dealt with me at Jeruſalem, requeſting and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But for as much as he himſelf hath appealed to Auguſtus I have determined to ſend him.

26 Of whom I have nothing certain to write to my Lord. For which cauſe I have brought him forth before you, and eſpecially before thee, O King Agrippa, that examination being made, I may have what to write.

27 For it ſeemeth to me unreaſonable, to ſend a priſoner, and not to ſignify the things laid to his charge.

## CHAP. XXVI.

THEN Agrippa ſaid to Paul: Thou art permitted to ſpeak for thyſelf. Then Paul ſtretching forth his hand, began to make his anſwer.

2 I think myſelf happy, O King Agrippa, that I am to anſwer for myſelf this day before thee, touching all the things whereof I am accuſed by the Jews,

3 Eſpecially as thou knoweſt all, both cuſtoms and queſtions, that are among the Jews: wherefore I beſeech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own Nation in Jeruſalem, all the Jews do know:

5 Having known me from the beginning (if they will give teſtimony) that according to the moſt ſure ſect of our religion I lived a Phariſee.

6 And

6 And now for the hope of the promiſe that was made by God to our Fathers, do I ſtand ſubject to judgment:

7 Unto which, our twelve Tribes ſerving night and day, hope to come. For which hope, O King, I am accuſed by the Jews.

8 Why ſhould it be thought a thing incredible, that God ſhould raiſe the dead?

9 And I indeed did formerly think that I ought to do many things contrary to the name of JESUS of Nazareth.

10 Which alſo I did at Jeruſalem, and many of the Saints did I ſhut up in priſons, having received authority of the chief Prieſts; and when they were put to death, I brought the ſentence.

11 And oftentimes puniſhing them, in every Synagogue I compelled them to blaſpheme: and being yet more mad againſt them I perſecuted them even unto foreign cities.

12 Whereupon when I was going to Damaſcus with authority and permiſſion of the chief prieſts,

13 At mid-day, O King, I ſaw in the way a light from Heaven above the brightneſs of the Sun, ſhining round about me and them that were in company with me.

14 And when we were all fallen down on the ground, I heard a voice ſpeaking to me in the Hebrew tongue: Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the goad.

15 And I ſaid: Who art thou Lord? And the Lord anſwered: I am JESUS whom thou perſecuteſt.

16 But riſe up and ſtand upon thy feet: for to this end have I appeared to thee, that I may make thee a miniſter and a witneſs of thoſe things which thou haſt ſeen, and of thoſe things wherein I will appear to thee,

17 Delivering thee from the people, and from the Nations unto which now I ſend thee,

18 To open their eyes, that they may be converted from darkneſs to light, and from the power of Satan to God, that they may receive forgiveneſs of ſins, and a lot among the Saints by the faith that is in me.

19 Whereupon, O King Agrippa, I was not incredulous to the heavenly viſion:

20 But to them firſt that are at Damaſcus, and at Jeruſalem, and unto all the country of Judea, and to the Gentiles did I preach, that they ſhould do penance, and turn to God, doing good works worthy of penance.

21 For this cauſe the Jews. when I was in the Temple, having apprehended me, went about to kill me.

22 But being aided by the help

help of God, I ſtand unto this day, witneſſing both to ſmall and great, ſaying no other thing than thoſe which the Prophets and Moſes did ſay ſhould come to paſs:

23 That CHRIST ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light to the people and to the Gentiles.

24 As he ſpoke theſe things and made his anſwer, Feſtus ſaid with a loud voice: Paul, thou art beſide thyſelf; much learning doth make thee mad.

25 And Paul ſaid: I am not mad, moſt excellent Feſtus; but I ſpeak words of truth and ſoberneſs.

26 For the King knoweth of theſe things, to whom alſo I ſpeak with confidence. For I am perſwaded that none of theſe things are hidden from him. For neither was any of theſe things done in a corner.

27 Believeſt thou the Prophets, O King Agrippa? I know that thou believeſt.

28 And Agrippa ſaid to Paul: in a little thou perſwadeſt me to become a CHRISTIAN.

29 And Paul ſaid: I would to God, that both in a little and in much, not only thou, but alſo all that hear me this day, ſhould become ſuch as I alſo am, except theſe bands.

30 And the King roſe up, and the Governour, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they ſpoke among themſelves, ſaying, This man hath done nothing worthy of death or of bands.

32 And Agrippa ſaid to Feſtus: This man might have been ſet at liberty, if he had not appealed to Ceſar.

## CHAP. XXVII.

AND when it was determined that he ſhould ſail into Italy, and that Paul with the other priſoners ſhould be delivered to a Centurion, named Julius, of the Band Auguſta,

2 Going on board a ſhip of Adrumetum, we lanched, meaning to ſail by the coaſts of Aſia, Ariſtarchus the Macedonian of Theſſalonica continuing with us.

3 And the day following we came to Sidon. And Julius treating Paul courteouſly, permitted him to go to his friends, and to take care of himſelf.

4 And when we had lanched from thence we ſailed under Cyprus: becauſe the winds were contrary.

5 And ſailing over the ſea of Cilicia and Pamphilia, we came to Lyſtra which is in Lycia:

6 And there the Centurion finding a ſhip of Alexandria ſailing into Italy, removed us into it.

7 And when for many days we had ſailed ſlowly, and

were ſcarce come over-againſt Gnidus, the wind not ſuffering us, we ſailed near Crete by Salmone:

8 And with much a-do ſailing by it, we came into a certain place which is called Good-havens, nigh to which was the city of Thalaſſa.

9 And when much time was ſpent, and when ſailing now was dangerous, becauſe the Faſt was now paſt, Paul comforted them,

10 Saying to them: Ye men, I ſee that the voiage beginneth to be with injury and much damage, not only of the lading and ſhip, but alſo of our lives.

11 But the Centurion believed the Pilot and the maſter of the ſhip, more than thoſe things which were ſaid by Paul.

12 And whereas it was not a commodious haven to winter in, the greateſt part gave counſel, to ſail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete looking towards the ſouth-weſt and north-weſt.

13 And the ſouth-wind gently blowing, thinking that they had obtained their purpoſe, when they had looſed from Aſſon, they ſailed cloſe by Crete.

14 But not long after there aroſe againſt it a tempeſtuous wind called Euro-aquilo,

15 And when the ſhip was caught, and could not bear up againſt the wind, giving up the ſhip to the winds, we were driven.

16 And running under a certain Iſland that is called Cauda, we had much work to come by the boat,

17 Which being taken up, they uſed helps, under-girding the ſhip, and fearing leſt they ſhould fall into the quick-ſands they let down the ſail-yard, and ſo were driven.

18 And we being mightily toſſed with the tempeſt, the next day they lightned the ſhip.

19 And the third day they caſt out with their own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars appeared for many days, and no ſmall ſtorm lay on us, all hope of our being ſaved was now taken away.

21 And after they had faſted a long time, Paul ſtanding forth in the midſt of them, ſaid: You ſhould indeed, O ye men, have hearkned unto me, and not have looſed from Crete, and have gained this harm and loſs.

22 And now I exhort you to be of good cheer. For there ſhall be no loſs of any man's life among you, but only of the ſhip.

23 For an Angel of God, whoſe I am, and whom I ſerve, ſtood by me this night,

24 Saying: Fear not Paul, thou

thou muſt be brought before Ceſar: and behold God hath given thee all them that ſail with thee.

25 Wherefore Sirs be of good cheer: For I believe God, that it ſhall ſo be, as it hath been told me.

26 And we muſt come unto a certain Iſland.

27 But after the fourteenth night was come, as we were ſailing in Adria about midnight the ſhip-men deemed that they diſcovered ſome country.

28 Who alſo ſounding, found twenty fathoms: and going on a little further they found fifteen fathoms.

29 Then fearing leſt we ſhould fall upon rough places, they caſt four anchors out of the ſtern and wiſhed for the day.

30 But as the ſhip-men ſought to fly out of the ſhip having let down the boat into the ſea, under colour as though they would have caſt anchors out of the fore-part of the ſhip,

31 Paul ſaid to the Centurion and to the ſoldiers: Except theſe ſtay in the ſhip you cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat; and let her fall off.

33 And when it began to be light, Paul beſought them all to take meat, ſaying: This day is the fourteenth day that you expect and remain faſting taking nothing.

34 Wherefore I pray you to take ſome meat for your health's ſake: for there ſhall not an hair of the head of any of you periſh.

35 And when he had ſaid theſe things, taking bread, he gave thanks to God in the ſight of them all: and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they alſo took ſome meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen Souls.

38 And when they had eaten enough, they lightned the ſhip, caſting the wheat into the ſea.

39 And when it was day, they knew not the land: but they diſcovered a certain creek that had a ſhore, into which they minded, if they could, to thruſt in the ſhip.

40 And when they had taken up the anchors, they committed themſelves to the ſea, looſing withal the rudder-bands: and hoiſting up the main-ſail to the wind, they made towards ſhore.

41 And when we were fallen into a place where two ſeas met, they run the ſhip a ground: and the fore-part indeed, ſticking faſt, remained unmoveable: but the hinder-part was broken with the violence of the ſea.

42 And the ſoldiers counſel was, that they ſhould kill the priſoners: leſt any of them, ſwimming out, ſhould eſcape.

43 But the Centurion willing to ſave Paul, forbad it to be done: and he commanded that they who could ſwim, ſhould caſt themſelves firſt into the ſea, and ſave themſelves and get to land:

44 And the reſt, ſome they carried on boards, and ſome on thoſe things that belonged to the ſhip. And ſo it came to paſs, that every ſoul got ſafe to land.

## CHAP. XXVIII.

AND when we had eſcaped, then we knew that the Iſland was called Melita. But the Barbarians ſhewed us no ſmall courteſy.

2 For, kindling a fire they refreſhed us all, becauſe of the preſent rain and of the cold.

3 And when Paul had gathered together a bundle of ſticks, and had laid them on the fire, a viper coming out of the heat, faſtned on his hand.

4 And when the Barbarians ſaw the beaſt hanging on his hand, they ſaid one to another: Undoubtedly this man is a murderer, who though he hath eſcaped the ſea, yet vengeance doth not ſuffer him to live.

5 And he indeed ſhaking off the beaſt into the fire, ſuffered no harm.

6 But they ſuppoſed that he would begin to ſwell up, and that he would ſuddenly fall down and die. But expecting long and ſeeing that there came no harm to him, changing their minds they ſaid, that he was a God.

7 Now in thoſe places were poſſeſſions of the chief man of the Iſland named Publius, who receiving us, for three days entertained us courteouſly.

8 And it happened that the father of Publius lay ſick of a fever and of a bloody-flux. To whom Paul entred in: and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diſeaſes in the Iſland came, and were healed:

10 Who alſo honoured us with many honours, and when we were to ſet ſail, they laded us with ſuch things as were neceſſary.

11 And after three months, we ſailed in a ſhip of Alexandria, that had wintered in the Iſland, whoſe ſign was the Caſtors.

12 And when we were come to Syracuſa, we tarried there three days.

13 From hence compaſſing by the ſhore, we came to Rhegium: and after one day the ſouth-wind blowing, we came the ſecond day to Puteoli,

14 Where

14 Where finding Brethren, we were deſired to tarry with them ſeven days: and ſo we went to Rome.

15 And from thence when the Brethren had heard of us they came to meet us as far as *Appii forum*, and the Three taverns, whom when Paul ſaw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was ſuffered to dwell by himſelf with a ſoldier that kept him.

17 And after the third day he called together the Chief of the Jews. And when they were aſſembled, he ſaid to them: Men Brethren, I having done nothing againſt the people, or the cuſtom of our Fathers, was delivered priſoner from Jeruſalem into the hands of the Romans,

18 Who when they had examined me, would have releaſed me, for that there was no cauſe of death in me.

19 But the Jews contradicting it, I was conſtrained to appeal unto Ceſar, not that I had any thing to accuſe my Nation of.

20 For this cauſe therefore I deſired to ſee you and to ſpeak to you. Becauſe that for the hope of Iſrael, I am bound with this chain.

21 But they ſaid to him: We neither received letters concerning thee from Judea, neither did any of the Brethren that came hither, relate or ſpeak any evil of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this Sect, we know that it is gain-ſaid every where.

23 And when they had appointed him a day, there came very many to him unto his lodgings: to whom he expounded, teſtifying the Kingdom of God, and perſwading them concerning JESUS, out of the Law of Moſes and the Prophets, from morning until evening.

24 And ſome believed the things that were ſaid: but ſome believed not.

25 And when they agreed not among themſelves, they departed, Paul ſpeaking this one word: Well did the Holy Ghoſt ſpeak to our Fathers, by Iſaias the Prophet,

26 Saying: *Go to this people, and ſay to them: With the ear you ſhall hear, and ſhall not underſtand: and ſeeing you ſhall ſee, and ſhall not perceive.*

27 *For the heart of this people is grown groſs, and with their ears have they heard heavily, and their eyes they have ſhut: leſt perhaps they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.*

28 Be it known therefore

to you, that this Salvation of God is ſent to the Gentiles, and they will hear it.

29 And when he had ſaid theſe things, the Jews went out from him, having much reaſoning among themſelves.

30 And he remained two whole years in his own hired lodging: and he received all that came in to him,

31 Preaching the Kingdom of God, and teaching the things which concern the Lord JESUS CHRIST with all confidence, without prohibition.

# *The* EPISTLE *of St.* PAUL *the* APOSTLE *to the* ROMANS.

## CHAP. I.

PAUL a ſervant of JESUS CHRIST, called to be an Apoſtle, ſeparated unto the Goſpel of God.

2 Which he had promiſed before by his Prophets in the holy Scriptures,

3 Concerning his Son (who was made to him of the ſeed of David according to the fleſh.

4 Who was (*a*) predeſtinated the Son of God in power, according to the Spirit of Sanctification, by the reſurrection of our Lord JESUS CHRIST from the dead,

5 By whom we have received grace and Apoſtleſhip for obedience to the faith in all Nations for his name,

6 Among whom are you alſo the called of JESUS CHRIST:)

7 To all that are at Rome the beloved of God, called to be Saints. Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

8 Firſt I give thanks to my God through JESUS CHRIST for you all, becauſe your faith is ſpoken of in the whole world.

9 For God is my witneſs, whom I ſerve in my ſpirit in the Goſpel of his Son, that without ceaſing I make a commemoration of you

10 Always in my prayers, making requeſt, if by any means now at length I may

(*a*) Ver. 4 *Predeſtinated*, &c. Chriſt as man was predeſtinated to be the Son of God: and declared to be ſo (as the Apoſtle here ſignifies) *firſt*, by *power*, that is by his working ſtupendous miracles; *ſecondly*, by the *ſpirit of ſanctification*, that is by his ſanctity or holineſs; *thirdly*, by his *reſurrection*, or raiſing himſelf from the dead.

have

have a proſperous journey by the will of God, to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual grace, to ſtrengthen you:

12 That is to ſay, that I may be comforted together in you by that which is common to us both, your faith and mine.

13 And I would not have you ignorant (Brethren) that I have often purpoſed to come unto you (and have been hindred hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 To the Greeks and to the Barbarians, to the wiſe and to the unwiſe, I am a debtor.

15 So (as much as is in me) I am ready to preach the Goſpel to you alſo that are at Rome.

16 For I am not aſhamed of the Goſpel. For it is the power of God unto ſalvation to every one that believeth, to the Jew firſt and to the Greek.

17 For the juſtice of God is revealed therein from faith unto faith as it is written: *The juſt man liveth by faith.*

18 For the wrath of God is revealed from heaven, againſt all ungodlineſs and injuſtice of thoſe men that detain the truth of God in injuſtice:

19 Becauſe that which is known of God is manifeſt in them. For God hath manifeſted it unto them.

20 For the inviſible things of him, from the creation of the world are clearly ſeen, being underſtood by the things that are made: his eternal power alſo and Divinity: ſo that they are inexcuſable,

21 Becauſe that when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their fooliſh heart was darkned.

22 For profeſſing themſelves to be wiſe they became fools.

23 And they changed the glory of the incorruptible God, into a likeneſs of the image of a corruptible man, and of birds and of fourfooted beaſts and of creeping things.

24 Wherefore God gave them up to the deſires of their heart, unto uncleanneſs, to diſhonour their own bodies among themſelves.

25 Who changed the truth of God into a lye: and worſhipped and ſerved the creature rather than the Creator, who is bleſſed for ever. Amen.

26 For this cauſe (*b*) God

(*b*) Ver. 26 *God delivered them up.* Not by being the author of their ſins, but by withdrawing his Grace, and ſo permitting them, in puniſhment of their pride, to fall into thoſe ſhameful ſins.

delivered

delivered them up to ſhameful affections. For their women have changed the natural uſe, into that uſe which is againſt nature.

27 And in like manner the men alſo, leaving the natural uſe of the woman, have burned in their luſts one towards another, men with men working that which is filthy, and receiving in themſelves the recompence which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate ſenſe, to do thoſe things which are not convenient.

29 Being filled with all iniquity, malice, fornication, avarice, wickedneſs, full of envy, murder, contention, deceit, malignity, whiſperers,

30 Detracters, hateful to God, contumelious, proud, haughty, inventers of evil things, diſobedient to parents,

31 Fooliſh, diſſolute, without affection, without fidelity, without mercy.

32 Who, having known the juſtice of God, did not underſtand that they, who do ſuch things, are worthy of death: and not only they that do them, but they alſo that conſent to them that do them.

## CHAP. II.

WHEREFORE thou art inexcuſable, O man, whoſoever thou art that judgeſt. For wherein thou judgeſt another, thou condemneſt thyſelf. For thou doſt the ſame things which thou judgeſt

2 For we know that the judgment of God is according to truth againſt them that do ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them who do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and patience, and long ſuffering, not knowing that the benignity of God leadeth thee to penance?

5 But according to thy hardneſs and impenitent heart, thou treaſureſt up to thyſelf wrath, againſt the day of wrath and revelation of the juſt judgment of God,

6 Who will render to every man according to his works.

7 To them indeed, who according to patience in good work, ſeek glory and honour and incorruption, eternal life.

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguiſh upon every ſoul of man that worketh evil, of the Jew firſt and alſo of the Greek:

10 But glory and honour and peace to every one that worketh

worketh good, to the Jew firſt and alſo to the Greek.

11 For there is no reſpect of perſons with God.

12 For whoſoever have ſinned without the Law, ſhall periſh without the Law: and whoſoever have ſinned in the Law, ſhall be judged by the Law.

13 For not the hearers of the Law, are juſt before God: but the doers of the Law ſhall be juſtified.

14 For when the Gentiles who have not the Law, do by nature thoſe things that are of the Law; theſe having not the Law, are a law to themſelves:

15 Who ſhew the work of the Law written in their hearts, their conſcience bearing witneſs to them, and their thoughts between themſelves accuſing, or alſo defending one another,

16 In the day when God ſhall judge the ſecrets of men, by JESUS CHRIST, according to my Goſpel.

17 But if thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God,

18 And knoweſt his will, and approveſt the more profitable things, being inſtructed by the Law,

19 Art confident that thou thyſelf art a guide of the blind, a light of them that are in darkneſs

20 An Inſtructer of the fooliſh, a teacher of infants, having the form of knowledge and of truth in the Law.

21 Thou therefore that teacheſt another, teacheſt not thyſelf: thou that preacheſt, that men ſhould not ſteal, ſtealeſt:

22 Thou that ſayeſt, men ſhould not commit adultery, committeſt adultery: Thou that abhorreſt idols, committeſt ſacrilege:

23 Thou that makeſt thy boaſt of the Law, by tranſgreſſion of the Law diſhonoureſt God.

24 *(For the name of God through you is blaſphemed among the Gentiles,* as it is written.*)*

25 Circumciſion profiteth indeed if thou keep the Law; but if thou be a tranſgreſſor of the Law, thy circumciſion is made uncircumciſion.

26 If then the uncircumciſed keep the juſtices of the Law: ſhall not his uncircumciſion be counted for circumciſion?

27 And ſhall not that which by nature is uncircumciſion, if it fulfil the Law, judge thee, who by the letter and circumciſion art a tranſgreſſor of the Law?

28 For 'tis not he is a Jew, that is ſo outwardly, nor is that circumciſion which is outward in the fleſh,

29 But he is a Jew that is one inwardly; and the circumciſion is that of the heart, in

in the ſpirit, not in the letter: whoſe praiſe is not of men, but of God.

## CHAP. III.

WHAT advantage then hath the Jew, or what is the profit of circumciſion?

2 Much every way. Firſt indeed, becauſe the words of God were committed to them.

3 For what if ſome of them have not believed? ſhall their unbelief make the faith of God without effect? God forbid.

4 But (*a*) God is true: and every man a liar, as it is written: *That thou mayſt be juſtified in thy words, and mayſt overcome when thou art judged.*

5 But if our injuſtice commend the juſtice of God, what ſhall we ſay? Is God unjuſt who executeth wrath? (I ſpeak according to man)

6 God forbid; otherwiſe how ſhall God judge this world?

7 For if the truth of God hath more abounded through my lye, unto his glory, why am I alſo yet judged as a ſinner,

8 And not rather (as we are ſlandered, and as ſome affirm that we ſay) let us do evil, that there may come good? Whoſe damnation is juſt.

9 What then? Do we excel them? No, not ſo. For we have charged both Jews and Greeks, that they are all under ſin;

10 As it is written: *That* (*b*) *there is not any man juſt,*

11 *There is none that underſtandeth, there is none that ſeeketh after God.*

12 *All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not ſo much as one.*

13 *Their throat is an open ſepulchre, with their tongues they have dealt deceitfully. The venom of aſps is under their lips.*

14 *Whoſe mouth is full of curſing and bitterneſs:*

15 *Their feet ſwift to ſhed blood.*

16 *Deſtruction and miſery in their ways:*

17 *And the way of peace they have not known.*

18 *There is no fear of God before their eyes.*

19 Now we know that

(*a*) Ver. 4 *God* only *is* eſſentially *true:* All men in their own capacity are liable to lyes and errors: nevertheleſs God who is the *truth*, will make good his promiſe of keeping his Church in all *truth*. See St. *John*. xvi. 13

(*b*) Ver. 10 *There is not any man juſt.* By virtue either of the Law of Nature, or of the Law of *Moſes*, but only by Faith and Grace.

what

what things ſoever the Law ſpeaketh, it ſpeaketh to them that are in the Law; that every mouth may be ſtopped, and all the world may be made ſubject to God:

20 Becauſe by the works of the Law no fleſh ſhall be juſtified before him. For by the Law is the knowledge of ſin

21 But now without the Law the juſtice of God is made manifeſt; being witneſſed by the Law and the Prophets.

22 Even the juſtice of God by faith of JESUS CHRIST, unto all and upon all them that believe in him. For there is no diſtinction.

23 For all have ſinned; and do need the glory of God.

24 Being juſtified freely by his grace, through the redemption that is in CHRIST JESUS,

25 Whom God hath propoſed to be a propitiation, thro' faith in his blood, to the ſhewing of his juſtice, for the remiſſion of former ſins,

26 Thro' the forbearance of God, for the ſhewing of his juſtice in this time: that he himſelf may be juſt, and the juſtifyer of him who is of the faith of JESUS CHRIST.

27 Where is then thy boaſting? It is excluded. By what law? Of works? No, but by the law of faith.

28 For we account a man to be juſtified (*c*) by faith without the works of the Law.

29 Is he the God of the Jews only? Is he not alſo of the Gentiles? Yes of the Gentiles alſo.

30 For it is one God that juſtifieth circumciſion by faith, and uncircumciſion through faith.

31 Do we then deſtroy the Law through faith? God forbid, but we eſtabliſh the Law.

## CHAP. IV.

WHAT ſhall we ſay then that Abraham hath found, who is our Father according to the fleſh?

2 For if Abraham were

(*c*) Ver 28 *By faith*, &c. The Faith, to which the Apoſtle here attributes man's juſtification, is not a preſumptuous, *aſſurance* of our being juſtified: but a firm and lively *belief* of all that God has revealed or promiſed: *Heb.* xi. *A Faith working through Charity* in Jeſus Chriſt, *Gal.* v. 16. In ſhort *a Faith* which takes in hope, love, repentance, and the uſe of the Sacraments. And *the works* which he here excludes, are only the *works of the Law*; that is ſuch as are done by the Law of Nature, or that of *Moſes*, antecedent to the Faith of Chriſt: but by no means ſuch as follow Faith and proceed from it.

juſtified

juſtified (*a*) by works, he hath whereof to glory, but (*b*) not before God.

3 For what ſaith the Scripture? *Abraham believed God, and it was* (*c*) *reputed to him unto juſtice.*

4 Now (*d*) to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that juſtifieth the ungodly, his faith is reputed to juſtice according to the purpoſe of the grace of God.

6 As David alſo termeth the bleſſedneſs of a man, to whom God reputeth juſtice without works:

7 *Bleſſed are they, whoſe iniquities are forgiven, and whoſe ſins are* (*e*) *covered.*

8 *Bleſſed is the man to whom the Lord hath* (*e*) *not imputed ſin.*

9 This bleſſedneſs then doth it remain (*f*) in the circumciſion only, or in the un-

(*a*) Ver. 2 *By works.* Done by his own ſtrength, without the Grace of God, and Faith in him.

(*b*) Ibid. *Not before God.* Whatever glory or applauſe ſuch works might procure from men; they would be of no value in the ſight of God.

(*c*) Ver. 3 *Reputed.* &c. By God, who *reputeth* nothing otherwiſe than it is. However we may gather from this word, that when we are juſtified, our juſtification proceedeth from God's free Grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abſtracting from God's Grace.

(*d*) Ver. 4 *To him that worketh,* viz. as of his own fund, or by his own ſtrength. Such a one, ſays the Apoſtle, challenges his reward as a *debt,* due to his own performances: whereas he who *worketh not,* that is, who preſumeth not upon any works done by his own ſtrength; but ſeeketh juſtice through faith and Grace, is freely juſtified by God's Grace.

(*e*) Ver. 7 *Covered* &c. This *covering,* and *not imputing* means that our Sins are quite blotted out by the blood of the Lamb, who *taketh away the Sins of the world:* So that we are no longer to be charged with them, becauſe they are no more.

(*f*) Ver. 9 *In the circumciſion.* &c. That is, is it only for the Jews that are circumciſed? No ſays the Apoſtle, but alſo for the uncircumciſed Gentiles; who by Faith and Grace may come to juſtice; as Abraham did before he was circumciſed.

circumciſion alſo? For we ſay that unto Abraham faith was reputed to juſtice.

10 How then was it reputed? *When he was* in circumciſion, or in uncircumciſion? Not in circumciſion, but in uncircumciſion.

11 And he received the ſign of circumciſion, a ſeal of the juſtice of the faith which he had being uncircumciſed: that he might be the Father of all them that believe being uncircumciſed, that unto them alſo it may be reputed to juſtice:

12 And might be the Father of circumciſion, not to them only that are of the circumciſion, but to them alſo that follow the ſteps of the faith that is in the uncircumciſion of our Father Abraham.

13 For not thro' the Law was the promiſe to Abraham, or to his ſeed, that he ſhould be heir of the world; but through the juſtice of faith.

14 For if they who are of the Law, (*g*) be heirs; faith is made void, the promiſe is made of no effect.

15 For (*h*) the Law worketh wrath. For where there is no Law, neither is there tranſgreſſion.

16 Therefore is it of faith, that according to grace the promiſe might be firm to all the ſeed, not to that only which is of the Law, but to that alſo which is of the faith of Abraham, who is the Father of us all,

17 (As it is written, *I have made thee a Father of many Nations*) before God, whom he believed, who quickneth the dead; and calleth thoſe things that are not, as thoſe that are.

18 Who againſt hope believed in hope; that he might be made the Father of many Nations, according to that which was ſaid to him: *So ſhall thy ſeed be.*

19 And he was not weak in faith; neither did he conſider his own body now dead, whereas he was almoſt an hundred years old, nor the dead womb of Sara.

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(*g*) Ver. 14 *Be heirs*; That is, if *they alone* who follow the Ceremonies of the *Law be heirs* of the bleſſings promiſed to Abraham; then that *faith* which was ſo much praiſed in him, will be found to be of little value: And the very promiſe will be made void, by which he was promiſed to be the Father, not of the Jews only, but of all nations of believers.

(*h*) Ver. 15 *The Law worketh wrath.* The Law, abſtracting from faith and grace, worketh wrath occaſionally, by being an occaſion of many tranſgreſſions, which provoke God's wrath.

20 In the promiſe alſo of God he ſtaggered not by diſtruſt; but was ſtrengthned in faith, giving glory to God:

21 Moſt fully knowing that whatſoever he has promiſed, he is able alſo to perform.

22 And therefore it was reputed to him unto juſtice.

23 Now it is not written only for him, that it was reputed to him unto juſtice,

24 But alſo for us, to whom it ſhall be reputed if we believe in him, that raiſed up JESUS CHRIST our Lord from the dead,

25 Who was delivered up for our ſins, and roſe again for our juſtification.

## CHAP. V.

BEING juſtified therefore by faith let us have peace with God through our Lord JESUS CHRIST.

2 By whom alſo we have acceſs through faith into this grace wherein we ſtand, and glory in the hope of the glory of the ſons of God.

3 And not only ſo; but we glory alſo in tribulations, knowing that tribulation worketh patience:

4 And patience trial; and trial hope;

5 And hope confoundeth not: becauſe the charity of God is poured forth in our hearts, by the Holy Ghoſt who is given to us.

6 For why did Chriſt, when as yet we were weak, according to the time, die for the ungodly?

7 For ſcarce for a juſt man will one die: Yet perhaps for a good man ſome one would dare to die.

8 But God commendeth his charity toward us: becauſe when as yet we were ſinners, according to the time,

9 Chriſt died for us: much more therefore being now juſtified by his Blood, ſhall we be ſaved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, ſhall we be ſaved by his life.

11 And not only ſo: but alſo we glory in God, through our Lord JESUS CHRIST, by whom we have now received reconciliation.

12 Wherefore as (*a*) by one man ſin entred into this world, and by ſin death: and ſo death paſſed upon all men in whom all have ſinned.

13 For until the Law ſin was in the world: but ſin was

(*a*) Ver. 12 *By one man.* Adam, from whom we all contracted Original Sin.

(*b*) not

(*b*) not imputed, when the Law was not.

14 But death reigned from Adam unto Moſes, even over them alſo who had not ſinned after the ſimilitude of the tranſgreſſion of Adam, who is a figure of him who was to come.

15 But not as the offence, ſo alſo the gift. For if by the offence of one many died; much more the grace of God and the gift, by the grace of one man JESUS CHRIST, hath abounded unto many.

16 And not as it was by one ſin, ſo alſo is the gift. For judgment indeed was by one unto condemnation: but grace is of many offences, unto juſtification.

17 For if by one man's offence death reigned through one; much more they who receive abundance of grace and of the gift and of juſtice, ſhall reign in life through one, JESUS CHRIST.

18 Therefore as by the offence of one, unto all men to condemnation; ſo alſo by the juſtice of one, unto all men to juſtification of life.

19 For as by the diſobedience of one man, many were made ſinners; ſo alſo by the obedience of one, many ſhall be made juſt.

20 Now the law entred in, (*c*) that ſin might abound. And where ſin abounded, grace did more abound.

21 That as ſin hath reigned to death; ſo alſo grace might reign by juſtice unto life everlaſting, through JESUS CHRIST our Lord.

## CHAP. VI.

WHAT ſhall we ſay then? Shall we continue in ſin that grace may abound?

2 God forbid. For we that are dead to ſin, how ſhall we live any longer therein?

3 Know you not that all we, who are baptized in Chriſt JESUS, are baptized in his death?

4 For we are buried together with him by Baptiſm into death: that as Chriſt is riſen from the dead by the glory of the Father, ſo we alſo may walk in newneſs of life.

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(*b*) Ver. 13 *Not imputed*, ie. Men knew not, or made no account of ſin: neither was it *imputed* to them, in the manner it was afterwards, when they tranſgreſſed the known written Law of God.

(*c*) Ver. 20 *That ſin might abound.* Not as if the Law were given on purpoſe for ſin to abound: but that it ſo happened through man's perverſity, taking occaſion of ſinning more from the prohibition of Sin.

5 For if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.

6 Knowing this, that our (*a*) old man is crucified with him, that the body of ſin may be deſtroyed, to the end that we may ſerve ſin no longer.

7 For he that is dead, is juſtified from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall live alſo together with Chriſt.

9 Knowing that Chriſt riſing again from the dead, dieth now no more, death ſhall no more have dominion over him.

10 For in that he died to ſin he died once: but in that he liveth, he liveth unto God.

11 So do you alſo reckon that you are dead to ſin, but alive unto God in Chriſt JESUS our Lord.

12 Let not ſin therefore reign in your mortal body, ſo as to obey the luſts thereof.

13 Neither yield ye your members as inſtruments of iniquity unto ſin: but preſent yourſelves to God as thoſe that are alive from the dead, and your members as inſtruments of juſtice unto God.

14 For ſin ſhall not have dominion over you. For you are not under the Law, but under grace.

15 What then? Shall we ſin, becauſe we are not under the Law, but under grace? God forbid.

16 Know you not, that to whom you yield yourſelves ſervants to obey, his ſervants you are whom you obey, whether it be of ſin, unto death, or of obedience, unto juſtice.

17 But thanks be to God, that you were the ſervants of ſin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then freed from ſin, you have been made ſervants of juſtice.

19 I ſpeak an human thing, becauſe of the infirmity of your fleſh. For as you have yielded your members to ſerve uncleanneſs and iniquity, unto iniquity; ſo now yield your members to ſerve Juſtice, unto ſanctification.

20 For when you were the ſervants of ſin, you were free men to juſtice.

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(*a*) Ver. 6 *Old man—body of Sin.* Our corrupt ſtate, ſubject to ſin and concupiſcence, coming to us from Adam, is called our *old man* (as our ſtate reformed in and by Chriſt, is called the *new man.*) And the vices and ſins, which then ruled in us, are named *the body of ſin.*

21 What

21 What fruit therefore had you then in thoſe things, of which you are now aſhamed? For the end of them is death.

22 But now being made free from ſin, and become ſervants to God, you have your fruit unto ſanctification, and the end life everlaſting

23 For the wages of ſin, is death. But the grace of God, life everlaſting in Chriſt JESUS our Lord.

## CHAP. VII.

KNOW you not, Brethren, (for I ſpeak to them that know the Law) that the Law hath dominion over a man, as long as it liveth?

2 For the woman that hath an husband, whilſt her huſband liveth is bound to the law. But if her husband be dead, ſhe is looſed from the law of her husband.

3 Therefore whilſt her huſband liveth ſhe ſhall be called an adultereſs if ſhe be with another man: but if her huſband be dead, ſhe is delivered from the law of her husband: ſo that ſhe is not an adultereſs if ſhe be with another man:

4 Therefore, my Brethren, you alſo are become dead to the Law by the Body of Chriſt; that you may belong to another, who is riſen again from the dead, that we may bring forth fruit to God.

5 For when we were in the fleſh, the paſſions of ſins which were by the Law, did work in our members, to bring forth fruit unto death.

6 But now we are looſed from the law of death, wherein we were detained: ſo that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter.

7 What ſhall we ſay then? Is the Law ſin? God forbid. But I did not know ſin, but by the Law: for I had not known concupiſcence, if the Law did not ſay: *Thou ſhalt not covet.*

8 But (*a*) ſin taking occaſion by the commandment wrought in me all manner of concupiſcence. For without the Law ſin was dead.

9 And I lived ſome time without the Law. But when the commandment came, ſin revived.

10 And I died. And the commandment, that was ordained to life, the ſame was found to be unto death to me.

(*a*) Ver. 8 *Sin taking occaſion.* Sin, or concupiſcence (which is called *ſin*, becauſe it is from ſin, and leads to ſin) which was aſleep before, was wakened by the prohibition: the Law not being the cauſe thereof, nor properly *giving occaſion* to it; but *occaſion being taken* by our corrupt nature to reſiſt the commandment laid upon us.

Note on v. 1 in 1750 & 1752, "An Law liveth" p. 293 N° 14.

11 For ſin taking occaſion by the commandment, ſeduced me, and by it killed me.

12 Wherefore the Law indeed is holy, and the commandment holy, and juſt, and good.

13 Was that then which is good, made death unto me? God forbid. (*b*) But ſin, that it may appear ſin, by that which is good, wrought death in me: That ſin by the commandment might become ſinful above meaſure.

14 For we know that the Law is ſpiritual, but I am carnal, ſold under ſin.

15 For that which I work, I underſtand not. For (*c*) I do not that good which I will, but the evil which I hate, that I do.

16 If then I do that which I will not, I conſent to the Law, that it is good.

17 Now then it is no more I that do it; but ſin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to ſay, in my fleſh, that which is good. For to will, is preſent with me, but to accompliſh that which is good, I find not.

19 For the good which I will I do not; but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but ſin that dwelleth in me.

21 I find then a Law, that when I have a will to do good, evil is preſent with me.

22 For I am delighted with the Law of God, according to the inward man:

23 But I ſee another law in my members, fighting againſt the law of my mind, and captivating me in the law of ſin, that is in my members.

24 Unhappy man that I am, who ſhall deliver me from the body of this death?

25 The grace of God by

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(*b*) Ver. 13 *That it may appear ſin:* or *that ſin may appear*, viz. to be the monſter it is, which is even capable to take occaſion from that which is good to work death.

(*c*) Ver. 15 *I do not that good which I will*, &c. The Apoſtle here deſcribes the diſorderly motions of paſſion and concupiſcence; which oftentimes in us get the ſtart of reaſon: and by means of which even good men ſuffer in the inferiour appetite what their will abhors; and are much hindred in the accompliſhment of the deſires of their ſpirit and mind. But theſe evil motions (tho' they are called the *Law of ſin*, becauſe they come from Original ſin, and violently tempt and incline to ſin) as long as the will does not conſent to them are not ſins, becauſe they are not voluntary.

JESUS CHRIST our Lord. Therefore I myſelf, with the mind, ſerve the Law of God; but, with the fleſh, the law of ſin.

## CHAP. VIII.

THERE is now therefore no condemnation to them that are in Chriſt JESUS, who walk not according to the fleſh.

2 For the Law of the ſpirit of life, in Chriſt JESUS, hath delivered me from the law of ſin and of death.

3 For what the Law could not do, in that it was weak through the fleſh; God ſending his own Son, in the likeneſs of ſinful fleſh, and of ſin hath condemned ſin in the fleſh,

4 That the juſtification of the Law might be fulfilled in us who walk not according to the fleſh, but according to the ſpirit.

5 For they that are according to the fleſh, mind the things that are of the fleſh; but they that are according to the ſpirit, mind the things that are of the ſpirit.

6 For the wiſdom of the fleſh is death; but the wiſdom of the ſpirit, is life and peace.

7 Becauſe the wiſdom of the fleſh, is an enemy to God: for it is not ſubject to the Law of God, neither can it be.

8 And they who are in the fleſh, cannot pleaſe God.

9 But you are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.

10 And if Chriſt be in you; the body indeed is dead becauſe of ſin, but the Spirit liveth becauſe of juſtification.

11 And if the Spirit of him, that raiſed up JESUS from the dead, dwell in you; he that raiſed up JESUS CHRIST from the dead, ſhall quicken alſo your mortal bodies, becauſe of his Spirit that dwelleth in you.

12 Therefore, Brethren, we are debtors, not to the fleſh, to live according to the fleſh.

13 For if you live according to the fleſh, you ſhall die. But if by the Spirit, you mortify the deeds of the fleſh, you ſhall live.

14 For whoſoever are led by the Spirit of God, they are the ſons of God.

15 For you have not received the ſpirit of bondage again in fear; but you have received the ſpirit of adoption of ſons, whereby we cry: Abba, (Father)

16 For (*a*) the Spirit himſelf giveth teſtimony to our ſpirit,

(*a*) Ver. 16 *The ſpirit himſelf*, &c. By the inward motions of divine love, and the peace of conſcience, which the children

ſpirit, that we are the ſons of God.

17 And if ſons, heirs alſo; heirs indeed of God, and joint-heirs with Chriſt: yet ſo if we ſuffer with him, that we may be alſo glorified with him.

18 For I reckon, that the ſufferings of this time are not worthy to be compared with the glory to come, that ſhall be revealed in us.

19 For the expectation of the creature, waiteth for the revelation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him that made it ſubject, in hope:

21 Becauſe the creature alſo itſelf ſhall be delivered from the ſervitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and travelleth in pain even till now.

23 And not only it, but ourſelves alſo, who have the firſt fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the adoption of the ſons of God, the redemption of our body.

24 For we are ſaved by hope. But hope that is ſeen, is not hope. For what a man ſeeth, why doth he hope for?

25 But if we hope for that which we ſee not: we wait for it with patience.

26 Likewiſe the Spirit alſo helpeth our infirmity. For, we know not what we ſhould pray for as we ought: but the Spirit himſelf (*b*) asketh for us with unſpeakable groanings.

27 And he that ſearcheth the hearts, knoweth what the Spirit deſireth: becauſe he asketh for the Saints according to God.

28 And we know that to them that love God, all things work together unto good, to ſuch as according to *his* purpoſe are called to be Saints.

29 For whom he fore-

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children of God experience; they have a kind of teſtimony of God's favour; by which they are much ſtrengthned in their hope of their juſtification and ſalvation: But yet not ſo as to pretend to an abſolute Aſſurance; which is not uſually granted in this mortal life; during which we are taught to *work out our Salvation with fear and trembling*, Phil. ii. 12. And *that he who thinketh himſelf to ſtand muſt take heed leſt he fall*, 1 Cor. x. 12. See alſo *Rom.* xi. 20, 21, 22.

(*b*) Ver. 26 *Asketh for us.* The Spirit is ſaid to ask, and deſire for the Saints, and to pray in us; in as much as he inſpireth prayer, and teacheth us to pray.

Note on v. 19 in 1752.

knew,

knew, he alſo *(c)* predeſtinated to be made conformable to the image of his ſon: that he might be the Firſt-born amongſt many Brethren.

30 And whom he predeſtinated; them he alſo called. And whom he called; them he alſo juſtified. And whom he juſtified; them he alſo glorified.

31 What ſhall we then ſay to theſe things? If God be for us, who is againſt us?

32 He that ſpared not even his own Son; but delivered him up for us All, how hath he not alſo, with him, given us all things?

33 Who ſhall accuſe againſt the Elect of God? God that juſtifieth.

34 Who is he that ſhall condemn? Chriſt JESUS that died, yea that is riſen alſo again, who is at the right hand of God, who alſo maketh interceſſion for us.

35 Who then ſhall ſeparate us from the love of Chriſt? Shall tribulation? Or diſtreſs? Or famine? Or nakedneſs? Or danger? Or perſecution? Or the ſword?

36 (As it is written: *for thy ſake we are put to death all the day long. We are accounted as ſheep for the ſlaughter.*)

37 But in all theſe things we overcome becauſe of him that hath loved us.

38 For *(d)* I am ſure that neither death, nor life, nor Angels, nor principalities, nor powers; nor things preſent, nor things to come; nor might.

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt JESUS our Lord.

## CHAP IX.

I SPEAK the Truth in Chriſt, I lye not, my conſcience bearing me witneſs in the Holy Ghoſt,

2 That I have great ſadneſs and continual ſorrow in my heart.

3 For I wiſhed myſelf to be an *(a)* Anathema from Chriſt, for my brethren, who are

*(c)* Ver. 29 *He alſo predeſtinated*, &c. That is, God hath preordained that all his Elect ſhould be conformable to the image of his Son. We muſt not here offer to dive into the ſecrets of God's eternal Election; only firmly believe that all our *good*, in time, and eternity, flows *originally* from God's free goodneſs; and all our *evil* from man's free will.

*(d)* Ver. 38 *I am ſure*, that is, *I am perſwaded:* as it is in the Greek, πέπεισμαι.

*(a)* Ver. 3 *Anathema*, a curſe. The Apoſtle's concern and love for his countrymen the Jews was ſo great that he was

are my kinſmen according to the fleſh:

4 Who are Iſraelites: to whom belongeth the adoption *as* of children, and the glory, and the Teſtament, and the giving of the law, and the ſervice *of God*, and the promiſes:

5 Whoſe are the Fathers, and of whom is Chriſt according to the fleſh, who is over all things God Bleſſed for ever. Amen.

6 Not as though the word of God hath miſcarried. For, (*b*) all are not Iſraelites that are of Iſrael:

7 Neither are all they, that are the ſeed of Abraham, children: *but in Iſaac ſhall thy ſeed be called:*

8 That is to ſay, not they, that are the children of the fleſh, are the children of God: but they, that are the children of the promiſe, are accounted for the ſeed.

9 For this is the word of promiſe: *According to this time will I come; and Sara ſhall have a ſon.*

10 And not only ſhe. But when Rebecca alſo had conceived at once, of Iſaac our Father.

11 For when the *children* were (*c*) not yet born, nor

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was willing to ſuffer even an *Anathema*, or curſe, for their ſake; or any evil that could come upon him, without his offending God.

(*b*) Ver. 6 *All are not Iſraelites* &c. Not all, who are the carnal ſeed of *Iſrael*, are true *Iſraelites* in God's account: who, as by his free Grace he heretofore preferred Iſaac before Iſmael, and Jacob before Eſau, ſo could, and did by the like free grace, election and mercy, raiſe up ſpiritual children by faith to Abraham and Iſrael, from among the Gentiles, and prefer them before the carnal Jews.

(*c*) Ver. 11 *Not yet born* &c. By this example of theſe two twins, and the preference of the younger to the elder, the drift of the Apoſtle is, to ſhew that God in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For, as, antecedently to his Grace, he ſees no merits in any, but finds all involved in ſin, in the common lump of condemnation; and all children of wrath; there is no one whom he might not juſtly leave in that lump: So that whomſoever he delivers from it, he delivers in his mercy; and whomſoever he leaves in it, he leaves in his Juſtice. As when, of two equally criminal, the King is pleaſed out of pure mercy to pardon one, whilſt he ſuffers Juſtice to take place in the execution of the other.

had

had done any good or evil (that the purpoſe of God according to election might ſtand.)

12 Not of works, but of him that calleth, it was ſaid to her: *The elder ſhall ſerve the younger.*

13 As it is written: *Jacob I have loved, but Eſau I have hated.*

14 What ſhall we ſay then? Is there injuſtice with God? God forbid.

15 For he ſaith to Moſes: *I will have mercy on whom I will have mercy; and I will ſhew mercy to whom I will ſhew mercy.*

16 So then it is (*d*) not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the Scripture ſaith to Pharao: (*e*) *To this purpoſe have I raiſed thee, that I may ſhew my power in thee; and that my name may be declared thro'out all the earth.*

18 Therfore he hath mercy on whom he will; and, whom he will (*f*) he hardneth.

19 Thou wilt ſay therefore unto me: why doth he find fault? for who reſiſteth his will,

20 O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?

21 Or hath not (*g*) the

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(*d*) Ver. 16 *Not of him that willeth* &c. That is, by any power or ſtrength of his own, abſtracting from the Grace of God.

(*e*) Ver. 17 *To this purpoſe* &c. Not that God made him on purpoſe, that he ſhould ſin, and ſo be damned: But foreſeeing his obſtinacy in ſin, and the abuſe of his own free-will, he *raiſed him* up to be a mighty King, to make a more remarkable example of him; and that his power might be better known, and his juſtice in puniſhing him publiſhed throughout the earth.

(*f*) Ver. 18 *He hardneth*, Not by being the cauſe, or author of his Sin; but by withholding his Grace, and ſo leaving him in his Sin, in puniſhment of his paſt demerits.

(*g*) Ver. 21 *The potter*, This ſimilitude is uſed, only to ſhew that we are not to diſpute with our Maker; nor to reaſon with him why he does not give as great Grace to one, as to another: for ſince the whole lump of our clay is vitiated by ſin; 'tis owing to his goodneſs and mercy, that he makes out of it ſo many veſſels of honour; and 'tis no more than juſt, that others in puniſhment of their unrepented of Sins ſhould be given up to be veſſels of diſhonour.

potter

potter power over the clay, of the ſame lump, to make one veſſel unto honour, and another unto diſhonour?

22 What if God, willing to ſhew his wrath, and to make his power known, endured with much patience veſſels of wrath, fitted for deſtruction,

23 That he might ſhew the riches of his glory on the veſſels of mercy, which he hath prepared unto glory?

24 Even us, whom alſo he hath called, not only of the Jews, but alſo of the Gentiles,

25 As in Oſee he ſaith: *I will call, that which was not my people, my people; and her, that was not beloved, beloved: and her, that had not obtained mercy, one that hath obtained mercy.*

26 *And it ſhall be, in the place where it was ſaid unto them, you are not my people: there they ſhall be called the ſons of the living God.*

27 And Iſaias crieth out concerning Iſrael: *If the number of the children of Iſrael be as the ſand of the ſea; (h) a remnant ſhall be ſaved.*

28 *For he ſhall finiſh his word, and cut it ſhort in juſtice: becauſe a ſhort word ſhall the Lord make upon the earth.*

29 And as Iſaias foretold: *Unleſs the Lord of Sabaoth had left us a ſeed, we had been made as Sodom, and we had been like unto Gomorrha?*

30 What then ſhall we ſay? That the Gentiles, who followed not after juſtice, have attained to juſtice, even the juſtice that is of faith.

31 But Iſrael by following after the law of juſtice, is not come unto the law of juſtice.

32 Why ſo? Becauſe *they ſought it* not by faith, but as it were of works. For they ſtumbled at the ſtumbling ſtone,

33 As it is written: *Behold I lay in Sion a ſtumbling ſtone and a rock of ſcandal: and whoſoever believeth in him, ſhall not be confounded.*

## CHAP. X.

BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto ſalvation.

2 For I bear them witneſs, that they have a zeal of God, but not according to knowledge.

3 For they not knowing

(h) Ver 27 *A remnant.* That is, a ſmall number only of the *children of Iſrael* ſhall be converted and ſaved. How perverſely is this text quoted for the Salvation of men of all religions, when it ſpeakes only of the Converts of the children of Iſrael.

(a) the

(*a*) the juſtice of God, and ſeeking to eſtabliſh their own, have not ſubmitted themſelves to the juſtice of God.

4 For the end of the Law is Chriſt, unto juſtice to every one that believeth.

5 For Moſes wrote, that, the juſtice which is of the Law, *the man that ſhall do it, ſhall live by it.*

6 But the juſtice which is of faith, ſpeaketh thus: *Say not in thy heart, Who ſhall aſcend into Heaven?* That is, to bring Chriſt down.

7 *Or who ſhall deſcend into the deep?* That is, to bring up Chriſt again from the dead.

8 But what ſaith the Scripture? *The word is nigh thee, even in thy mouth, and in thy heart.* This is the word of faith, which we preach.

9 For if thou confeſs with thy mouth the Lord JESUS, and believe in thy heart that God hath raiſed him up from the dead, (*b*) thou ſhalt be ſaved.

10 For, with the heart, we believe unto juſtice; but, with the mouth, confeſſion is made unto ſalvation.

11 For the Scripture ſaith: *Whoſoever believeth in him ſhall not be confounded.*

12 For there is no diſtinction of the Jew and the Greek: for the ſame is Lord over all, rich unto all that call upon him.

13 For (*b*) *whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.*

14 How then, ſhall they call on him in whom they have not believed? Or how ſhall they believe him of whom they have not heard? And how ſhall they hear, without a Preacher?

15 And how ſhall they preach (*c*) unleſs they be ſent? As it is written: *How*

(*a*) Ver. 3 *The juſtice of God.* That is, the Juſtice which God giveth us through Chriſt: as on the other hand the Jews *own juſtice* is that which they pretended to by their own ſtrength, or by the obſervance of the Law without faith in Chriſt.

(*b*) Ver. 9 *Thou ſhalt be ſaved.* To confeſs the Lord Jeſus, and to call upon the name of the Lord, V. 13 is not barely the profeſſing a belief in the perſon of Chriſt: But moreover implies a belief of his whole doctrine, and an obedience to his Law: without which the calling him Lord will ſave no man. St. *Matt.* vii. 21.

(*c*) Ver. 15 *Unleſs they be ſent.* Note this againſt all new Teachers, who have all uſurped to themſelves the miniſtry without any lawful miſſion, derived by Succeſſion from the Apoſtles, to whom Chriſt ſaid. St. *John.* xx 21. *As my Father hath ſent me, I alſo ſend you.*

*beautiful are the feet of them that preach the Goſpel of peace, of them that bring glad tidings of good things?*

16 But all do not obey the Goſpel. For Iſaias ſaith, *Lord who hath believed our report?*

17 Faith then cometh by hearing: and hearing by the word of Chriſt.

18 But I ſay, have they not heard? Yes verily: *their ſound hath gone forth into all the earth, and their words unto the ends of the whole world.*

19 But I ſay, hath not Iſrael known? Firſt Moſes ſaith; *I will provoke you to jealouſie by that which is not a Nation; by a fooliſh Nation I will anger you.*

20 But Iſaias is bold, and ſaith: *I was found by them, that did not ſeek me: I appeared openly to them that asked not after me.*

21 But to Iſrael he ſaith: *All the day long have I ſpread my hands to a people, that believeth not, and contradicteth me.*

## CHAP. XI.

I SAY then: Hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, of the Tribe of Benjamin.

2 God hath not caſt away his people, which he foreknew. Know you not what the Scripture ſaith of Elias; how he calleth on God againſt Iſrael?

3 *Lord, they have ſlain thy Prophets, they have dug down thine Altars: and I am left alone, and they ſeek my life.*

4 But what ſaith the divine anſwer unto him? *I have left me (a) ſeven thouſand men, that have not bowed their knees to Baal.*

5 Even ſo then at this preſent time alſo, there is a remnant ſaved according to the election of grace.

6 And if by grace (*b*) it is

(*a*) Ver. 4 *Seven thouſand*, &c. This is very ill alledged by ſome againſt the perpetual viſibility of the Church of Chriſt: the more becauſe however the number of the faithful might be abridged by the perſecution of Jezabel in the Kingdom of the ten Tribes; the Church was at the ſame time in a moſt flouriſhing condition (under *Aſa* and *Joſaphat*) in the Kingdom of Judah.

(*b*) Ver 6 *It is not now by works* &c. If ſalvation were to come by *works*, done by nature, without faith and grace, ſalvation would not be a grace or favour, but a debt: But ſuch *dead works* are indeed of no value in the ſight of God towards ſalvation.

is not now by works. Otherwiſe grace is no more grace.

7 What then? That which Iſrael ſought, he hath not obtained: Yea the election hath obtained it, and the reſt have been blinded.

8 As it is written: (*c*) *God hath given them the ſpirit of inſenſibility; eyes that they ſhould not ſee, and ears that they ſhould not hear; until this preſent day.*

9 And David ſaith: *Let their table be made a ſnare, and a trap, and a ſtumbling block, and a recompence unto them.*

10 *Let their eyes be darkned, that they may not ſee: and bow down their back alway.*

11 I ſay then, have they ſo ſtumbled, (*d*) that they ſhould fall? God forbid. But by their offence, ſalvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulneſs of them?

13 For I ſay to you Gentiles; as long indeed as I am the Apoſtle of the Gentiles, I will honour my miniſtry,

14 If by any means I may provoke to emulation them who are my fleſh, and may ſave ſome of them.

15 For if the loſs of them be the reconciliation of the world; what ſhall the receiving of them be, but life from the dead?

16 For if the firſt fruit be holy, ſo is the lump alſo: and if the root be holy, ſo are the branches.

17 And if ſome of the branches be broken, and thou being a wild olive, art ingrafted in them, and art made partaker of the root and of the fatneſs of the olive tree.

18 Boaſt not againſt the branches. But if thou boaſt; thou beareſt not the root, but the root thee.

19 Thou wilt ſay then:

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ſalvation. Tis not the ſame with regard to *works done with and by* God's grace: For to ſuch works as theſe he has promiſed eternal ſalvation.

(*c*) Ver. 8 *Hath given them* &c. Not by his working or acting in them; but by permiſſion, and by withdrawing his grace in puniſhment of their obſtinacy.

(*d*) Ver. 11 *That they ſhould fall.* The Nation of the Jews is not abſolutely and without remedy caſt off for ever; but in part only (many thouſands of them having being at firſt converted) and for a time: which fall of theirs God has been pleaſed to turn to the good of the Gentiles.

The branches were broken off that I might be grafted in.

20 Well: becauſe of unbelief they were broken off, but (*e*) thou ſtandeſt by faith: be not high-minded; but fear.

21 For if God hath not ſpared the natural branches; leſt perhaps he alſo ſpare not thee.

22 See then the goodneſs and the ſeverity of God: towards them indeed that are fallen, the ſeverity; but towards thee, the goodneſs of God, if thou abide in goodneſs, (*f*) otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they abide not ſtill in unbelief, ſhall be grafted in. For God is able to graft them in again.

24 For if thou wert cut out of the wild olive tree, which is natural to thee, and, contrary to nature, wert grafted into the good olive tree; how much more ſhall they, that are the natural branches, be grafted into their own olive tree?

25 For I would not have you ignorant, Brethren, of this myſtery (leſt you ſhould be wiſe in your own conceits) that blindneſs in part has happened in Iſrael, until the fulneſs of the Gentiles ſhould come in.

26 And ſo all Iſrael ſhould be ſaved, as it is written: *There ſhall come out of Sion, he that ſhall deliver, and ſhall turn away ungodlineſs from Jacob.*

27 *And this is to them my Covenant:* when I ſhall take away their ſins.

28 As concerning the Goſpel, indeed, they are enemies for your ſake: but as touching the election, they are moſt dear for the ſake of the Fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you alſo in times paſt did not believe God, but

(*e*) Ver. 20 *Thou ſtandeſt by faith, be not high minded but fear.* We ſee here that he who ſtandeth by faith may fall from it: and therefore muſt live in fear, and not in the vain preſumption and ſecurity of modern Sectaries.

(*f*) Ver. 22 *Otherwiſe thou alſo ſhalt be cut off.* The Gentiles are here admoniſhed not to be proud nor to glory againſt the Jews; but to take occaſion rather from their fall to fear and to be humble, leſt they be caſt off. Not that the whole Church of Chriſt can ever fall from him; having been ſecured by ſo many divine promiſes in holy writ: but that each one in particular may fall, and therefore all in general are to be admoniſhed to beware of that, which may happen to any one in particular.

now have obtained mercy, through their unbelief;

31 So theſe alſo now have not believed, for your mercy, that they alſo may obtain mercy.

32 For God hath (*g*) concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wiſdom and of the knowledge of God! How incomprehenſible are his judgments, and how unſearchable his ways?

34 For who hath known the mind of the Lord? Or who hath been his Counſellor?

35 Or who hath firſt given to him, and recompence ſhall be made him?

36 For of him, and by him, and in him are all things: to him be glory for ever. Amen.

## CHAP. XII.

I BESEECH you therefore, Brethren, by the mercy of God, that you preſent your bodies a living ſacrifice, holy, pleaſing unto God, your reaſonable ſervice.

2 And be not conformed to this world; but be reformed in the newneſs of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I ſay, by the grace that is given me, to all that are among you, not to be more wiſe than it behoveth to be wiſe, but to be wiſe unto ſobriety, and according as God hath divided to every one the meaſure of faith.

4 For as in one body we have many members, but all the members have not the ſame office:

5 So we being many, are one body in Chriſt, and every one members one of another.

6 And having different gifts, according to the grace that is given us, either prophecy, *to be uſed* according to the rule of faith.

7 Or miniſtry, in miniſtring; or he that teacheth, in doctrine,

8 He that exhorteth in exhorting, he that giveth with ſimplicity, he that ruleth with carefulneſs, he that ſheweth mercy with chearfulneſs.

9 Let love be without diſſimulation. Hating that which is evil, cleaving to that which is good.

10 Loving one another with the charity of Brotherhood, with honour preventing one another.

11 In carefulneſs not ſloth-

(*g*) Ver. 32 *Concluded all in unbelief.* He hath found all nations, both Jews and Gentiles, in unbelief and ſin; not by his cauſing, but by the abuſe of their own free-will: ſo that their calling and election is purely owing to his mercy.

ful. In ſpirit fervent. Serving the Lord,

12 Rejoicing in hope. Patient in tribulation. Inſtant in prayer.

13 Communicating to the neceſſities of the Saints. Purſuing hoſpitality.

14 Bleſs them that perſecute you: bleſs, and curſe not.

15 Rejoice with them that rejoice, weep with them that weep.

16 Being of one mind one towards another. Not minding high things, but conſenting to the humble. Be not wiſe in your own conceits.

17 To no man rendring evil for evil. Providing good things not only in the ſight of God, but alſo in the ſight of all men.

18 If it be poſſible, as much as is in you, having peace with all men.

19 Not revenging yourſelves, my dearly beloved, but give place unto wrath, for it is written: *Revenge to me; I will repay,* ſaith the Lord.

20 But *if thine enemy be hungry, give him to eat: if he thirſt, give him drink. For, doing this, thou ſhalt heap coals of fire upon his head.*

21 Be not overcome by evil, but overcome evil by good,

## CHAP. XIII.

LET every ſoul be ſubject to higher powers: for there is no power but from God: And thoſe that are, are ordained of God.

2 Therefore he that reſiſteth the power, reſiſteth the ordinance of God. And they that reſiſt, purchaſe to themſelves damnation.

3 For Princes are not a terrour to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou ſhalt have praiſe from the ſame.

4 For he is God's Miniſter to thee, for good. But if thou do that which is evil, fear: for he beareth not the ſword in vain. For he is God's Miniſter: an Avenger to execute wrath, upon him that doth evil.

5 Wherefore be ſubject of neceſſity, not only for wrath, but alſo for conſcience-ſake.

6 For therefore alſo you pay tribute. For they are the Miniſters of God, ſerving unto this purpoſe.

7 Render therefore to all men their dues. Tribute to whom tribute is due, cuſtom to whom cuſtom; fear, to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law.

9 For *Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet,* and if there be any other commandment,

ment, it is compriſed in this word, *Thou ſhalt love thy neighbour as thyſelf.*

10 The love of our neighbour worketh no evil. Love therefore is the fulfilling of the Law.

11 And that knowing the ſeaſon: that it is now the hour for us to riſe from ſleep. For now our ſalvation is nearer than when we believed.

12 The night is paſſed, and the day is at hand. Let us therefore caſt off the works of darkneſs, and put on the armour of light.

13 Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and impurities, not in contention and envy:

14 But put ye on the Lord JESUS CHRIST, and make not proviſion for the fleſh in its concupiſcences.

## CHAP. XIV.

NOW him, that is weak in faith, take unto you; not in diſputes about thoughts.

2 For one believeth that he may (*a*) eat all things: but he that is weak let him eat herbs.

3 Let not him, that eateth, deſpiſe him that eateth not: and he, that eateth not, let him not judge him that eateth. For God hath taken him to him.

4 Who art thou that judgeſt another man's ſervant? To his own Lord he ſtandeth or falleth. And he ſhall ſtand: for God is able to make him ſtand.

5 For one judgeth (*b*) between day and day; and another judgeth every day: let every man abound in his own ſenſe.

6 He, that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth

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(*a*) Ver. 2 *Eat all things*, viz. without obſerving the diſtinction of clean and unclean meats, preſcribed by the law of *Moſes:* which was now no longer obligatory. Some weak Chriſtians, converted from among the Jews, as we here gather from the Apoſtle, made a ſcruple of eating ſuch meats as were deemed unclean by the Law; ſuch as ſwines fleſh, &c. which the ſtronger ſort of Chriſtians did eat without ſcruple. Now the Apoſtle, to reconcile them together, exhorts the former not to judge or condemn the latter, uſing their chriſtian Liberty; and the latter to take care not to deſpiſe, or ſcandalize their weaker brethren, either by bringing them to eat what in their conſcience they think they ſhould not; or by giving them ſuch offence, as to endanger the driving them thereby from the chriſtian Religion.

(*b*) Ver. 5 *Between day*, &c. Still obſerving the Sabbaths and feſtivals of the Law.

not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himſelf; and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live, or whether we die, we are the Lord's.

9 For to this end Chriſt died and roſe again; that he might be Lord both of the dead and of the living.

10 But thou, why judgeſt thou thy Brother? Or thou why doſt thou deſpiſe thy Brother? For we ſhall all ſtand before the judgment-ſeat of Chriſt.

11 For it is written: As I *live* ſaith the Lord, *every knee ſhall bow to me; and every tongue ſhall confeſs to God.*

12 Therefore every one of us ſhall render account to God for himſelf.

13 Let us not therefore judge one another any more. But judge this rather, that you put not a ſtumbling-block or a ſcandal in your Brother's way.

14 I know and am confident, in the Lord JESUS, that nothing is unclean of itſelf, but to him that eſteemeth any thing to be unclean, to him it is unclean.

15 For if, becauſe of thy meat, thy Brother be grieved; thou walkeſt not now according to charity. Deſtroy not him with thy meat, for whom Chriſt died.

16 Let not then our good be evil ſpoken of.

17 For the Kingdom of God is not meat and drink; but juſtice, and peace, and joy in the Holy Ghoſt.

18 For he, that in this ſerveth Chriſt, pleaſeth God, and is approved of men.

19 Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another,

20 Deſtroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence.

21 It is good not to eat fleſh, and not to drink wine, nor any thing whereby thy Brother is offended, or ſcandalized, or made weak.

22 Haſt thou faith? Have it to thyſelf before God. Bleſſed is he that condemneth not himſelf in that which he alloweth.

23 But he, that (*c*) diſcerneth, if he eat, is condemned; becauſe not (*d*) of

(*c*) Ver. 23 *Diſcerneth*, that is, diſtinguiſheth between meats, and eateth, againſt his conſcience, what he deems unclean.

(*d*) *Ibid. Of faith.* By *faith* is here underſtood judgment and *conſcience:* to act againſt which is always a ſin.

faith.

faith. For all that is not of faith, is ſin.

## CHAP. XV.

NOW we that are ſtronger, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

2 Let every one of you pleaſe his neighbour unto good, to edification.

3 For, Chriſt did not pleaſe himſelf, but as it is written: *The reproaches of them that reproached thee, fell upon me.*

4 For what things ſoever were written, were written for our learning: that through patience and the comfort of the Scriptures we might have hope.

5 Now the God of patience and of comfort grant you to be of one mind, one towards another, according to JESUS CHRIST:

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord JESUS CHRIST.

7 Wherefore receive one another; as Chriſt alſo hath received you unto the honour of God.

8 For I ſay that Chriſt JESUS was (*a*) miniſter of the circumciſion for the truth of God to confirm the promiſes made unto the Fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: *Therefore will I confeſs to thee O Lord among the Gentiles, and will ſing to thy name.*

10 And again he ſaith: *Rejoice ye Gentiles with his people.*

11 And again: *Praiſe the Lord all ye Gentiles; and magnify him all ye people.*

12 And again Iſaias ſaith: *There ſhall be a root of Jeſſe; and he that ſhall riſe up to rule the Gentiles, in him the Gentiles ſhall hope.*

13 Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghoſt.

14 And I myſelf alſo, my Brethren, am aſſured of you, that you alſo are full of love, repleniſhed with all knowledge, ſo that you are able to admoniſh one another.

15 But I have written to you (Brethren) more boldly in ſome ſort, as it were, putting you in mind: Becauſe of the grace which is given me from God,

16 That I ſhould be the miniſter of Chriſt JESUS among the Gentiles: ſanctifying the Goſpel of God, that the oblation of the Gentiles

(*a*) Ver. 8 *Miniſter of the circumciſion.* That is, executed his office and *miniſtry* towards the Jews, the people of the *circumciſion*,

may

may be made acceptable and ſanctified in the Holy Ghoſt.

17 I have therefore glory in Chriſt JESUS towards God.

18 For I dare not to ſpeak of any of thoſe things which Chriſt worketh not by me, for the obedience of the Gentiles, by word and deed,

19 By the virtue of ſigns and wonders, in the power of the Holy Ghoſt: ſo that from Jeruſalem round about as far as unto Illyricum I have repleniſhed the Goſpel of Chriſt

20 And I have ſo preached this Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation.

21 But as it is written: *They to whom he was not ſpoken of, ſhall ſee, and they that have not heard, ſhall underſtand.*

22 For which cauſe alſo I was hindred very much from coming to you, and have been kept away till now.

23 But now having no more place in theſe countries, and having a great deſire theſe many years paſt to come unto you:

24 When I ſhall begin to take my journey into Spain, I hope that as I paſs, I ſhall ſee you, and be brought on my way thither by you, if firſt, in part, I ſhall have enjoyed you

25 But now I ſhall go to Jeruſalem, to miniſter unto the Saints.

26 For it hath pleaſed them of Macedonia and Achaia to make a contribution for the poor of the Saints that are in Jeruſalem.

27 For it hath pleaſed them; and they are their debtors. For if the Gentiles have been made partakers of their ſpiritual things; they ought alſo in carnal things to miniſter to them.

28 When therefore I ſhall have accompliſhed this, and conſigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I ſhall come in the abundance of the bleſſing of the Goſpel of Chriſt.

30 I beſeech you therefore, Brethren, through our Lord JESUS CHRIST, and by the charity of the Holy Ghoſt, that you help me in your prayers for me to God.

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my ſervice may be acceptable in Jeruſalem to the Saints.

32 That I may come to you with joy, by the will of God, and may be refreſhed with you.

33 Now the God of peace be with you all. Amen.

## CHAP. XVI.

AND I commend to you Phebe, our ſiſter, who is in the miniſtery of the Church that is in Cenchre:

2 That you receive her in the Lord as becometh Saints: and

and that you aſſiſt her in whatſoever buſineſs ſhe ſhall have need of you. For ſhe alſo hath aſſiſted many, and myſelf alſo.

3 Salute Priſca and Aquila my helpers in Chriſt JESUS,

4 (Who have for my life laid down their own necks; to whom not I only give thanks, but alſo all the Churches of the Gentiles)

5 And the Church which is in their houſe. Salute Epenetus my Beloved: who is the firſt fruits of Aſia in Chriſt.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias my kinſmen and fellow-priſoners: who are of note among the Apoſtles, who alſo were in Chriſt before me.

8 Salute Ampliatus moſt beloved to me in the Lord,

9 Salute Urbanus our helper in Chriſt JESUS, and Stachys my Beloved.

10 Salute Apelles approved in Chriſt. Salute them that are of Ariſtobulus's houſhold.

11 Salute Herodion my kinſman, Salute them that are of Narciſſus's houſhold, who are in the Lord.

12 Salute Triphena and Tryphoſa, who labour in the Lord. Salute Perſis the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus elect in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren that are with them.

15 Salute Philologus and Julia, Nereus, and his Siſter, and Olympias; and all the Saints that are with them.

16 Salute one another with an holy Kiſs. All the Churches of Chriſt ſalute you.

17 Now I beſeech you, Brethren, to mark them who make diſſenſions and offences contrary to the doctrine which you have learnt, and to avoid them.

18 For they that are ſuch ſerve not Chriſt our Lord, but their own belly: and by pleaſing ſpeeches and good words ſeduce the hearts of the innocent.

19 For your obedience is publiſhed in every place. I rejoice therefore in you. But I would have you to be wiſe in good, and ſimple in evil.

20 And the God of peace cruſh Satan under your feet ſpeedily. The grace of our Lord JESUS CHRIST be with you.

21 Timothy my fellow labourer ſaluteth you, and Lucius, and Jaſon, and Soſipater, my kinſmen.

22 I Tertius who wrote this Epiſtle, ſalute you in the Lord.

23 Caius mine hoſt, and the whole Church, ſaluteth you. Eraſtus, the Treaſurer of the city, ſaluteth you, and Quartus, a Brother,

24 The

24 The grace of our Lord JESUS CHRIST, be with you all, Amen.

25 Now to him that is able to eſtabliſh you, according to my Goſpel and the preaching of JESUS CHRIST, according to the revelation of the myſtery, which was kept ſecret from Eternity,

26 (Which now is made manifeſt by the Scriptures of the Prophets, according to the precept of the eternal God, for the obedience of Faith) known among all Nations.

27 To God the only wiſe through JESUS CHRIST, to whom be honour and glory for ever, and ever. Amen.

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# *The firſt* EPISTLE *of St.* PAUL *to the* CORINTHIANS.

## CHAP. I.

PAUL called *to be* an Apoſtle of JESUS CHRIST, by the will of God, and Soſthenes a Brother,

2 To the Church of God that is at Corinth, to them that are ſanctified in Chriſt JESUS, called to be Saints, with all that invoke the name of our Lord JESUS CHRIST in every place of theirs and ours.

3 Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

4 I give thanks to my God always for you for the grace of God that is given you in Chriſt JESUS,

5 That in all things you are made rich in him, in all utterance, and in all knowledge,

6 As the Teſtimony of Chriſt was confirmed in you,

7 So that nothing is wanting to you in any grace, waiting for the manifeſtation of our Lord JESUS CHRIST.

8 Who alſo will confirm you unto the end without crime, in the day of the coming of our Lord JESUS CHRIST,

9 God is faithful: by whom you are called unto the fellowſhip of his Son JESUS CHRIST our Lord.

10 Now I beſeech you, Brethren, by the name of our Lord JESUS CHRIST, that you all ſpeak the ſame thing, and that there be no ſchiſms among you: but that you be perfect in the ſame mind, and in the ſame judgment.

11 For it hath been ſignified unto me (my Brethren) of you, by them that are

of

of *the houſe of* Chloe, that there are contentions among you.

12 Now this I ſay that every one of you ſaith, I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Chriſt.

13 Is Chriſt divided? Was Paul then crucified for you? Or were you baptized in the name of Paul?

14 I give God thanks, that I baptized none of you, but Criſpus and Caius:

15 Leſt any ſhould ſay that you were baptized in my name.

16 And I baptized alſo the houſhold of Stephanas. Beſides, I know not whether I baptized any other.

17 For Chriſt ſent me not to baptize, but to preach the Goſpel: not in wiſdom of ſpeech, leſt the croſs of Chriſt ſhould be made void.

18 For the word of the croſs, to them indeed that periſh, is fooliſhneſs; but to them that are ſaved, that is, to us, it is the power of God.

19 For it is written: *I will deſtroy the wiſdom of the wiſe; and the prudence of the prudent I will reject.*

20 *Where is the wiſe? Where is the Scribe? Where is the diſputer of this world?* Hath not God made fooliſh the wiſdom of this world?

21 For ſeeing that in the wiſdom of God the world by wiſdom knew not God; it pleaſed God by the fooliſhneſs of *our* preaching to ſave them that believe.

22 For both the Jews require ſigns, and the Greeks ſeek after wiſdom:

23 But we preach Chriſt crucified, unto the Jews indeed a ſtumbling block, and unto the Gentiles, fooliſhneſs:

24 But unto them that are called both Jews and Greeks, Chriſt the power of God and the wiſdom of God.

25 For the (*a*) fooliſhneſs of God, is wiſer than men: and the weakneſs of God, is ſtronger than men.

26 For ſee your vocation, Brethren, that *there are* not many wiſe according to the fleſh, not many mighty, not many noble:

27 But the fooliſh things of the world hath God choſen, that he may confound the wiſe: and the weak things of the world hath God choſen, that he may confound the ſtrong:

28 And the baſe things of the world, and the things that are contemptible hath God

(*a*) Ver. 25 *The fooliſhneſs.* That is to ſay, what appears *fooliſh* to the world in the ways of God, is indeed moſt wiſe: and what appears *weak*, is indeed above all the ſtrength of man.

choſen, and things that are not, that he might bring to nought things that are:

29 That no fleſh ſhould glory in his ſight.

30 But of him are you in Chriſt JESUS, who of God is made unto us wiſdom, and juſtice, and ſanctification, and redemption:

31 That, as it is written, *He that glorieth, may glory in the Lord.*

## CHAP. II.

AND I, Brethren, when I came to you, came not in loftineſs of ſpeech or of wiſdom; declaring unto you the Teſtimony of Chriſt.

2 For I judged not myſelf to know any thing among you but JESUS CHRIST, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling:

4 And my ſpeech and my preaching was not in the perſuaſive words of human wiſdom, but in ſhewing of the ſpirit and of power:

5 That your faith might not ſtand on the wiſdom of men, but on the power of God.

6 Howbeit we ſpeak wiſdom among the perfect: yet not the wiſdom of this world, neither of the Princes of this world, that come to nought:

7 But we ſpeak the wiſdom of God in a myſtery, a *wiſdom* which is hidden, which God ordained before the world, unto our glory:

8 Which none of the Princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

9 But, as it is written, *That eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, what things God hath prepared for them that love him.*

10 But to us God hath revealed *them* by his Spirit. For the Spirit ſearcheth all things, yea the deep things of God.

11 For what man knoweth the things of a man, but the ſpirit of a man that is in him? So the things alſo that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the ſpirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

13 Which things alſo we ſpeak, not in the learned words of human wiſdom; but in the doctrine of the Spirit, comparing ſpiritual things with ſpiritual.

14 But (*a*) the ſenſual man per-

(*a*) Ver. 14. 15 *The ſenſual man.——the Spiritual man.* The *ſenſual man* is either he who is taken up with ſenſual plea-

perceiveth not thoſe things that are of the Spirit of God: For it is fooliſhneſs to him and he cannot underſtand: becauſe it is ſpiritually examined.

15 But the (*a*) ſpiritual man judgeth all things: and he himſelf is judged of no man.

16 For who hath known the mind of the Lord, that he may inſtruct him? But we have the mind of Chriſt.

## CHAP. III.

AND I, Brethren, could not ſpeak to you as unto ſpiritual, but as unto carnal. As unto little ones in Chriſt,

2 I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able, for you are yet carnal.

3 For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one ſaith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The Miniſters of him whom you have believed; and to every one as the Lord hath given.

6 I have planted, Apollo watered; but God gave the increaſe.

7 Therefore neither he that planteth is any thing, nor he that watereth; But God that giveth the increaſe.

8 Now he that planteth, and he that watereth, are one. And every man ſhall receive his own reward according to his own labour.

9 For we are God's Coadjutors; you are God's huſbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wiſe Architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no man can lay, but that which is laid; which is CHRIST JESUS.

12 Now if any man build (*a*) upon this foundation, gold,

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pleaſures, with carnal and worldly affections; or he who meaſureth heavenly myſteries by natural reaſon, ſenſe and human wiſdom only: Now ſuch a one has little or no feeling or notion of the things of God. Whereas the *ſpiritual man*, who in the high points of Religion takes not human ſenſe for his guide; but divine grace, the Faith of the Church, and the Spirit of God, makes a right judgment of all theſe matters; and ſees and condemns the errors of carnal men who have no means or right to judge or condemn him.

(*a*) Ver. 12 *Upon this foundation.* The foundation is *Chriſt* and his doctrine; or the true Faith in him, working through

ſilver, precious ſtones, wood, hay, ſtubble,

13 Every man's work ſhall be manifeſt: for the day of the Lord ſhall declare *it*, becauſe it ſhall be revealed in fire: and the fire ſhall try every man's work, of what ſort it is.

14 If any man's work abide, which he hath built thereupon; he ſhall receive a reward.

15 If any man's work burn, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved: yet ſo as by fire.

16 Know you not that you are the temple of God, and that the Spirit of God dwelleth in you.

17 But if any man violate the Temple of God; him ſhall God deſtroy. For the Temple of God is holy: which you are.

18 Let no man deceive himſelf: if any man among you ſeem to be wiſe in this world, let him become a fool that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God. For it is written: *I will catch the wiſe in their own craftineſs.*

20 And again; *The Lord knoweth the thoughts of the wiſe that they are vain.*

21 Let no man therefore glory in men. For all things are yours:

22 Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours:

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Charity. The building upon this foundation *gold, ſilver and precious ſtones* ſignifies the more perfect preaching and practice of the Goſpel: The *wood, hay and ſtubble* ſuch preaching as was that of the Corinthian teachers (who affected the pomp of words and human eloquence) and ſuch practice as is mixed with much imperfection, and many leſſer ſins. Now the *day of the Lord*, and his *fiery* trial (in the particular judgment immediately after death) ſhall make *manifeſt* of what ſort *every man's work* has been; of which during this life 'tis hard to make a judgment. For then *the fire* of God's judgment *ſhall try every man's work:* And they, whoſe *works*, like *wood, hay, and ſtubble* cannot abide the fire, ſhall *ſuffer loſs*; theſe works being found to be of no value: yet they themſelves, having built upon the right *foundation* (by living and dying in the true faith, and in the ſtate of grace, though with much imperfection,) *ſhall be ſaved, yet ſo as by fire:* being liable to this puniſhment, by reaſon of the *wood, hay and ſtubble*, which was mixed with their building.

23 And

23 And you are Chriſt's: and Chriſt is God's.

## CHAP. IV.

LET a man ſo account of us as of the Miniſters of Chriſt, and the diſpenſers of the myſteries of God.

2 Here now it is required among the diſpenſers, that a man be found faithful.

3 But to me it is a very ſmall thing, to be judged by you, or by man's day: But neither do I judge mine own ſelf.

4 For I am not conſcious to myſelf of any thing, yet am I not hereby juſtified: but he that judgeth me, is the Lord.

5 Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe from God.

6 But theſe things, Brethren I have in a figure, transferred to myſelf and to Apollo, for your ſakes; that in us you may learn, that one be not puffed up againſt another for another, above that which is written.

7 For who diſtinguiſheth thee? Or what haſt thou that thou haſt not received? And if thou haſt received; why doſt thou glory, as if thou hadſt not received *it?*

8 You are now full: you are now become rich: you reign without us; and I would to God you did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us Apoſtles, the laſt, as it were men appointed to death: we are made a ſpectacle to the world, and to Angels, and to men,

10 We are fools for Chriſt's ſake; but you are wiſe in Chriſt. We are weak; but you are ſtrong. You are honourable, but we without honour.

11 Even unto this hour we both hunger, and thirſt, and are naked, and are buffeted, and have no fixed abode,

12 And we labour working with our own hands. We are reviled; and we bleſs. We are perſecuted; and we ſuffer it.

13 We are blaſphemed; and we intreat. We are made as the refuſe of this world, the off-ſcouring of all even until now.

14 I write not theſe things to confound you; but I admoniſh you as my deareſt children:

15 For if you have ten thouſand inſtructers in Chriſt; yet not many Fathers. For in Chriſt JESUS by the Goſpel I have begotten you.

16 Wherefore I beſeech you, be ye followers of me, as I alſo am of Chriſt.

17 For this cauſe have I

ſent to you Timothy, who is my deareſt ſon and faithful in the Lord; who will put you in mind of my ways, which are in Chriſt Jesus; as I teach every where in every Church.

18 As if I would not come to you, ſo ſome are puffed up.

19 But I will come to you ſhortly: if the Lord will: and will know, not the ſpeech of them that are puffed up, but the power.

20 For the Kingdom of God is not in ſpeech, but in power.

21 What will you? ſhall I come to you with a rod; or in charity, and in the Spirit of meekneſs?

## CHAP. V.

IT is abſolutely heard that there is fornication among you, and ſuch fornication, as the like is not among the Heathens; that one ſhould have his father's wife.

2 And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed.

3 I indeed abſent in body, but preſent in ſpirit, have already judged, as though I were preſent, him that hath ſo done,

4 In the name of our Lord Jesus Christ, you being gathered together and my ſpirit, with the power of our Lord Jesus;

5 To deliver ſuch a one to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jesus Christ.

6 Your glorying is not good. Know you not that a little leaven corrupteth the whole lump?

7 Purge out the old leaven, that you may be a new paſte, as you are unleavened. For Chriſt, our Paſch, is ſacrificed.

8 Therefore let us feaſt, not with the old leaven, nor with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth

9 I wrote to you in an Epiſtle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the ſervers of Idols: otherwiſe you muſt needs go out of this world.

11 But now I have written to you, not to keep company, if any man that is named a Brother, be a fornicator, or covetous, or a ſerver of Idols, or a railer, or a drunkard, or an extortioner: with ſuch an one not ſo much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

13 For them, that are without, God will judge. Put away the evil one from among yourſelves.

## CHAP. VI.

DARE any of you, having a matter againſt another

another, go to be judged before the unjuſt, and not before the Saints?

2 Know you not that the Saints ſhall judge this world? And if the world ſhall be judged by you: are you unworthy to judge the ſmalleſt matters?

3 Know you not that we ſhall judge Angels? how much more things of this world.

4 If therefore you have judgments of things pertaining to this world, ſet them to judge, who are the moſt deſpiſed in the Church.

5 I ſpeak to your ſhame. Is it ſo that there is not among you any one wiſe man, that is able to judge between his brethren?

6 But Brother goeth to law with Brother: and that before unbelievers?

7 Already indeed there is plainly (*a*) a fault among you, that you have lawſuits one with another. Why do you not rather take wrong? Why do you not rather ſuffer yourſelves to be defrauded?

8 But you do wrong and defraud; and that to your brethren.

9 Know you not that the unjuſt ſhall not poſſeſs the Kingdom of God? Do not err: Neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners ſhall poſſeſs the Kingdom of God.

11 And ſuch ſome of you were: but you are waſhed, but you are ſanctified, but you are juſtified in the name of our Lord JESUS CHRIST, and in the Spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 Meat for the belly, and the belly for the meats: but God ſhall deſtroy both it and them: But the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raiſed up the Lord, and will raiſe us up alſo by his power.

15 Know you not, that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 Or know you not, that he who is joined to a harlot, is made one body? *For they ſhall be*, ſaith he, *two, in one fleſh.*

17 But he, who is joined to the Lord, is one ſpirit.

18 Fly fornication. Every

(*a*) Ver. 7 *A fault.* Law ſuits can hardly ever be without a fault, on one ſide or the other; and oftentimes on both ſides.

ſin,

ſin, that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

19 Or know you not, that your members are the temple of the Holy Ghoſt, who is in you, whom you have from God; and you are not your own.

20 For you are bought with a great price. Glorify and bear God in your body.

## CHAP. VII.

NOW concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

2 But for fear of fornication, let every man have (*a*) his own wife, and let every woman have her own huſband.

3 Let the husband render the debt to his wife: and the wife alſo in like manner to the husband.

4 The wife hath not power of her own body; but the husband. And in like manner the husband alſo hath not power of his own body; but the wife.

5 Defraud not one another, except, perhaps, by conſent, for a time, that you may give yourſelves to prayer: and return together again, leſt Satan tempt you for your incontinency.

6 But I ſpeak this (*b*) by indulgence, not by commandment.

7 For I would that all men were even as myſelf: but every one hath his proper gift from God; one after this manner, and another after that.

8 But I ſay to the unmarried, and to the widows: It is good for them if they ſo continue, even as I.

9 But (*c*) if they do not contain themſelves, let them marry.

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(*a*) Ver. 2 *Have his own wife*; that is, keep to his wife, which he hath. His meaning is not to exhort the unmarried to marry; on the contrary, he would have them rather continue as they are. v. 8 But he ſpeaks here to them that are already married; who muſt not depart from one another, nor refuſe the marriage debt to one another.

(*b*) *By indulgence*; that is, by a condeſcenſion to your weakneſs.

(*c*) Ver. 9 *If they do not contain* &c. this is ſpoken of ſuch as are free; and not of ſuch as, by vow, have given their firſt faith to God: to whom, if they will uſe proper means to obtain it, God will never refuſe the gift of continency. The Proteſtants have corrupted this text, by rendering it, *if they cannot contain.*

marry. For it is better to marry than to be burnt.

10 But to them, that are married, not I, but the Lord commandeth, that the wife depart not from her husband.

11 And if ſhe depart, that ſhe remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the reſt (*d*) I ſpeak, not the Lord. If any Brother have a wife that believeth not, and ſhe conſent to dwell with him; let him not put her away.

13 And if any woman have a husband that believeth not, and he conſent to dwell with her; let her not put away her husband.

14 For the unbelieving husband is (*e*) ſanctified by the believing wife; and the unbelieving wife is ſanctified by the believing husband: otherwiſe your children ſhould be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a Brother or Siſter is not under ſervitude in ſuch *caſes*. But God hath called us in peace.

16 For how knoweſt thou, O wife, whether thou ſhalt ſave thy husband? Or how knoweſt thou, O man, whether thou ſhalt ſave thy wife?

17 But as the Lord hath diſtributed to every one, as God hath called every one, ſo let him walk: and ſo in all Churches I teach.

18 Is any man called being circumciſed? Let him not procure uncircumciſion. Is any man called in uncircumciſion? Let him not be circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing: but the obſervation of the commandments of God.

20 Let every man abide in the ſame calling in which he was called.

21 Waſt thou called, being a bond-man? Care not for it: but if thou mayſt be made free; uſe it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewiſe he that is called, being free, is the bond-man of Chriſt.

23 You are bought with a price, be not made the bond-ſlaves of men.

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(*d*) Ver. 12 *I ſpeak, not the Lord; viz.* by any expreſs commandment, or ordinance.

(*e*) Ver. 14 *Is ſanctified.* The meaning is not that the faith of the husband or wife is of itſelf ſufficient to put the unbelieving party, or their children, in the ſtate of grace and ſalvation: but that it is very often an occaſion of their ſanctification, by bringing them to the true faith.

24 Brethren,

24 Brethen, let every man wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counſel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the preſent neceſſity, that it is good for a man ſo to be.

27 Art thou bound to a wife? Seek not to be looſed. Art thou looſe from a wife? Seek not a wife.

28 But if thou take a wife, thou haſt not ſinned. And if a virgin marry, ſhe hath not ſinned. Nevertheleſs, ſuch ſhall have tribulation of the fleſh. But I ſpare you.

29 This therefore I ſay, Brethren; the time is ſhort, it remaineth, that they alſo who have wives, be as if they had none;

30 And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they poſſeſſed not;

31 And they that uſe this world, as if they uſed it not: For the faſhion of this world paſſeth away.

32 But I would have you to be without ſolicitude. He that is without a wife, is ſolicitous for the things that belong to the Lord, how he may pleaſe God.

33 But he, that is with a wife, is ſolicitous for the things of the world, how he may pleaſe his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord: that ſhe may be holy both in body and in ſpirit. But ſhe that is married thinketh on the things of the world, how ſhe may pleaſe her husband.

35 And this I ſpeak for your profit: not to caſt a ſnare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36 But if any man think that he ſeemeth diſhonoured with regard to his virgin, for that ſhe is above the age, and it muſt ſo be: (*g*) let him do what he will: He ſinneth not, if ſhe marry.

37 For he that hath determined being ſtedfaſt in his heart, having no neceſſity, but having power of his own will; and hath

(*g*) Ver. 36 *Let him do what he will. He ſinneth not* &c. The meaning is not, as Libertines would have it, that perſons may do what they will, and not ſin; provided they afterwards marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaſeth; and that it will be no ſin to him if ſhe marry.

judged

judged this in his heart, to keep his virgin, doth well.

38 Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better.

39 A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord.

40 But more blessed shall she be, if she so remain, according to my counsel. And I think, that I also have the Spirit of God.

## CHAP. VIII.

NOW concerning those things that are sacrificed to Idols, we know that we all have knowledge. (*a*) Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known, as he ought to know.

3 But if any man love God, the same is known by him.

4 But as for the meats that are sacrificed to Idols, we know that an Idol is nothing in the world, and that there is no God, but one.

5 For although there be that are called Gods, either in Heaven, or on earth (for there be Gods many, and Lords many);

6 Yet to us there is but one God, the Father, of whom are all things, and we unto him: and one Lord JESUS CHRIST, by whom are all things, and we by him.

7 But there is not knowledge in every one. For some until this present with conscience of the Idol, eat as a thing sacrificed to an Idol: and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumbling-block to the weak.

10 For if a man see him that hath knowledge, sit at meat in the Idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to Idols?

11 And through thy knowledge shall the weak Brother perish, for whom Christ hath died?

12 Now when you sin thus against the Brethren, and wound their weak conscience, you sin against Christ.

13 Wherefore if meat (*b*)

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(*a*) Ver. 1 *Knowledge puffeth up* &c. Knowledge, without charity and humility, serveth only to puff persons up.

(*b*) Ver. 13 *If meat scandalize*; that is, if my eating cause my Brother to sin.

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ſcandalize my Brother, I will never eat fleſh, leſt I ſhould ſcandalize my Brother.

## CHAP IX.

AM not I free? Am not I an Apoſtle? Have not I ſeen CHRIST JESUS our Lord? Are not you my work in the Lord?

2 And if unto others I be not an Apoſtle, but yet to you I am. For you are the ſeal of my Apoſtleſhip in the Lord.

3 My defence with them that do examine me is this.

4 Have not we power to eat and to drink?

5 Have we not power to carry about (*a*) a woman a Siſter, as well as the reſt of the Apoſtles, and the Brethren of the Lord, and Cephas?

6 Or I only and Barnabas have we not power to do this?

7 Who ſerveth as a ſoldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8 Speak I theſe things according to man? Or doth not the Law alſo ſay theſe things?

9 For it is written in the Law of Moſes: *Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn.* Doth God take care for oxen?

10 Or doth he ſay this indeed for our ſakes? For *theſe things* are written for our ſakes: that he that ploweth ſhould plow in hope: and he that threſheth, in hope to receive fruit.

11 If we have ſown unto you ſpiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you; why not we rather? Nevertheleſs we have not uſed this power: but we bear all things, leſt we ſhould give any hindrance to the Goſpel of Chriſt.

13 Know you not, that they who work in the holy place, eat the things that are of the holy place: and they that ſerve the altar, partake with the altar?

14 So alſo the Lord ordained that they who preach the Goſpel, ſhould live by the Goſpel.

15 But I have uſed none of theſe things. Neither have I written theſe things, that they

(*a*) Ver. 5 *A woman, a Siſter.* Proteſtants have corrupted this text, by rendering it, *a Siſter, a wife*: whereas, 'tis certain, St Paul had no wife [Chap. vii. 7, 8.] and that he only ſpeaks of ſuch devout women, as according to the cuſtom of the Jewiſh nation, waited upon the Preachers of the Goſpel, and ſupplied them with neceſſaries.

ſhould

ſhould be ſo done unto me; for it is good for me to die rather than that any man ſhould make my glory void.

16 For if I preach the Goſpel; (*b*) it is no glory to me: for a neceſſity lieth upon me: for wo is unto me if I preach not the Goſpel.

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation is committed to me.

18 What is my reward then? That preaching the Goſpel, I may deliver the Goſpel without charge, that I abuſe not my power in the Goſpel.

19 For whereas I was free as to all, I made myſelf the ſervant of all: that I might gain the more.

20 And I became to the Jews as a Jew, that I might gain the Jews.

21 To them that are under the Law, as if I were under the Law (whereas myſelf was not under the Law) that I might gain them that were under the Law. To them that were without the Law, as if I were without the Law (whereas I was not without the Law of God, but was in the Law of Chriſt) that I might gain them that were without the Law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might ſave all.

23 And I do all things for the Goſpel's ſake that I may be made partaker thereof.

24 Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that ſtriveth for the maſtery, refraineth himſelf from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I therefore ſo run, not as at an uncertainty: I ſo fight, not as one beating the air:

27 But (*c*) I chaſtiſe my body, and bring it into ſubjection, leſt perhaps, when I have preached to others, I myſelf ſhould become a caſt-away.

## CHAP. X.

FOR I would not have you ignorant, Brethren,

(*a*) Ver. 16 *It is no glory.* That is, I have nothing to glory of.

(*c*) Ver. 27 *I chaſtiſe* &c. What will our new ſectaries ſay to this, with all their preſumptuous ſecurity? Let them open their Eyes now at leaſt, and ſee that their faith, which excludes all fear, is not the faith of St. Paul. See Chap. x 12.

that our fathers were all under the cloud, and all paſſed through the ſea,

2 And all (*a*) in Moſes were baptized, in the cloud, and in the ſea;

3 And did all eat the ſame ſpiritual food,

4 And all drank the ſame ſpiritual drink (and they drank of the ſpiritual rock that followed them, and the rock was Chriſt,)

5 But with the moſt of them God was not well pleaſed. For they were overthrown in the deſert.

6 Now theſe things were done in a figure of us, that we ſhould not covet evil things, as they alſo coveted.

7 Neither become ye idolaters, as ſome of them: as it is written: *The people ſat down to eat and drink, and roſe up to play.*

8 Neither let us commit fornication, as ſome of them committed fornication, and there fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt: as ſome of them tempted, and periſhed by the ſerpents.

10 Neither do you murmur: as ſome of them murmured, and were deſtroyed by the deſtroyer.

11 Now all theſe things happened to them in figure: and they are written for our correction, upon whom (*b*) the ends of the world are come.

12 Wherefore he that thinketh himſelf to ſtand, let him take heed leſt he fall.

13 (*c*) Let no temptation take hold on you, but ſuch as is human. And God is faithful, who will not ſuffer you to be tempted above that which you are able: but will make alſo with temptation (*d*) iſſue, that you may be able to bear it.

14 Wherefore, my dearly

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(*a*) Ver. 2 *In Moſes.* Under the conduct of Moſes, they received Baptiſm in figure, by paſſing under the cloud, and through the ſea: and they partook of the body and blood of Chriſt in figure, by eating of the *manna*, (called here a *ſpiritual food*, becauſe it was a figure of the true bread, which comes down from Heaven) and drinking the water, miraculouſly brought out of the rock, called here a *ſpiritual rock*; becauſe it was alſo a figure of Chriſt.

(*b*) Ver. 11 *The ends of the world*; that is, the laſt ages.

(*c*) Ver. 13 Or, *no temptation hath taken hold on you*, or come upon you as yet, but what is human, or incident to man.

(*d*) *Ibidem. Iſſue*, or a way to eſcape.

beloved,

beloved, fly from the ſervice of Idols.

15 I ſpeak as to wiſe men: judge ye yourſelves what I ſay.

16 The chalice of benediction, (*e*) which we bleſs, is it not the communion of the Blood of Chriſt? And the bread, which we break, is it not the partaking of the Body of the Lord?

17 For we being many, are (*f*) one bread, one body, all that partake of one bread.

18 Behold Iſrael according to the fleſh: are not they that eat of the ſacrifices partakers of the altar?

19 What then? Do I ſay, that what is offered in ſacrifice to Idols, is any thing? Or, that the Idol is any thing?

20 But the things which the Heathens ſacrifice, they ſacrifice to devils, and not to God. And I would not that you ſhould be made partakers with devils.

21 You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealouſy, are we ſtronger than he? All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man ſeek his own, but that which is anothers.

25 Whatſoever is ſold in the ſhambles, eat: asking no queſtion for conſcience ſake.

26 *The earth is the Lord's, and the fulneſs thereof.*

27 If any of them that believe not, invite you, and you be willing to go; eat of

(*e*) Ver. 16 *Which we bleſs.* Here the Apoſtle puts them in mind of their partaking of the body and blood of Chriſt, in the ſacred myſteries, and becoming thereby one myſtical body with Chriſt. From whence he infers Ver. 21 that they who are made partakers with Chriſt, by the Euchariſtick ſacrifice, and ſacrament, muſt not be made partakers with devils, by eating of the meats ſacrificed to them.

(*f*) Ver. 17 *One bread*; or, as it may be rendered agreably both to the Latin and Greek, *becauſe the bread is one, all we, being many, are one body, who partake of that one bread.* For 'tis by our communicating with Chriſt, and with one another, in this bleſſed ſacrament, that we are formed into one myſtical body; and made, as it were, one bread, compounded of many grains of corn, cloſely united together.

any thing that is ſet before you, asking no queſtion for conſcience ſake.

28 But if any man ſay, This has been ſacrificed to Idols; do not eat of it for his ſake that told it, and for conſcience ſake.

29 Conſcience, I ſay, not thy own, but the other's. For why is my liberty judged by another man's conſcience?

30 If I partake with thankſgiving; why am I evil ſpoken of for that for which I give thanks?

31 Therefore whether you eat or drink, or whatſoever elſe you do; do all to the glory of God.

32 Be without offence to the Jews and to the Gentiles, and to the Church of God:

33 As I alſo in all things pleaſe all men, not ſeeking that which is profitable to myſelf, but to many; that they may be ſaved.

## CHAP. XI.

BE ye followers of me, as I alſo am of Chriſt.

2 Now I praiſe you, Brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you.

3 But I would have you know, that the head of every man is Chriſt: and the head of the woman is the man: and the head of Chriſt is God.

4 Every man praying or propheſying with his head covered, diſgraceth his head.

5 But every woman praying or propheſying with her head not covered, diſgraceth her head: for it is all one as if ſhe were ſhaven.

6 For if a woman be not covered; let her be ſhorn. But if it be a ſhame to a woman to be ſhorn or made bald, let her cover her head.

7 The man indeed ought not to cover his head, becauſe he is the image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have (*a*) a power over her head becauſe of the Angels.

11 But yet neither is the man without the woman; nor the woman without the man, in the Lord.

12 For as the woman is of

(*a*) Ver. 10 *A power*; that is, a veil or covering, as a ſign that ſhe is under the *power* of her husband; and this, as the Apoſtle adds, *becauſe of the Angels*, who are preſent in the aſſemblies of the faithful.

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the man, ſo alſo is the man by the woman: but all things of God.

13 You yourſelves judge: doth it become a woman, to pray unto God uncovered?

14 Doth not even nature itſelf teach you, that a man indeed, if he nouriſh his hair, it is a ſhame unto him:

15 But if a woman nouriſh her hair, it is a glory to her, for her hair is given to her for a covering.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, nor the Church of God.

17 Now this I ordain: not praiſing you, that you come together not for the better, but for the worſe.

18 For firſt of all I hear that when you come together in the Church, there are ſchiſms among you, and in part I believe it.

19 For (*b*) there muſt be alſo hereſies: that they alſo, who are approved, may be made manifeſt among you.

20 When you come therefore together into one place, it is not now to eat (*c*) the Lord's ſupper.

21 For every one taketh before his own ſupper to eat. And one indeed is hungry, and another is drunk.

22 What, have you not houſes to eat and to drink in? Or deſpiſe ye the Church of God: and put them to ſhame that have not? What ſhall I ſay to you? Do I praiſe you? In this I praiſe you not?

23 For I have received of the Lord that which alſo I delivered unto you, that the Lord JESUS, the ſame night in which he was betrayed, took bread:

24 And giving thanks, broke, and ſaid: Take ye and eat, this is my Body which ſhall be delivered for you. This do for the commemoration of me.

25 In like manner alſo the chalice, after he had ſupped, ſaying: This chalice is the new Teſtament in my Blood. This

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(*b*) Ver. 19 *There muſt be hereſies*, by reaſon of the pride and perverſity of man's heart; not by God's will or appointment; who nevertheleſs draws good out of this evil, manifeſting, by that occaſion, who are the good and firm chriſtians, and making their faith more remarkable.

(*c*) Ver. 20 *The Lord's ſupper*. So the Apoſtle here calls the *charity feaſts* obſerved by the primitive chriſtians: and reprehends the abuſes of the Corinthians, on theſe occaſions: which were the more criminal, becauſe theſe feaſts were accompanied with the celebrating the Euchariſtic ſacrifice and ſacrament.

do ye, as often as you ſhall drink, for the commemoration of me.

26 For as often as you ſhall eat this bread, and drink the chalice, you ſhall ſhew the Death of the Lord, until he come.

27 Therefore whoſoever ſhall eat this bread, (*d*) or drink the chalice of the Lord unworthily, ſhall be (*e*) guilty of the Body and of the Blood of the Lord.

28 But let a man prove himſelf: and ſo let him eat of that bread, and drink (*f*) of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, (*e*) not diſcerning the Body of the Lord.

30 Therefore are there many infirm and weak among you, and many ſleep.

31 But if we would judge ourſelves, we ſhould not be judged.

32 But whilſt we are judged, we are chaſtiſed by the Lord; that we be not condemned with this world.

33 Wherefore, my Brethren, when you come together to eat, wait for one another.

34 If any man be hungry, let him eat at home; that you come not together unto judgment. And the reſt I will ſet in order, when I come.

## CHAP. XII.

NOW concerning ſpiritual things, my brethren, I would not have you ignorant.

2 You know that, when you were Heathens, you went to dumb Idols, according as you were led.

3 Wherefore I give you to underſtand, that no man, ſpeaking by the Spirit of God, ſaith Anathema to JESUS. And no man can ſay, the Lord JESUS, but by the Holy Ghoſt.

4 Now there are diverſities of graces, but the ſame Spirit.

5 And there are diverſities

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(*d*) Ver. 27 *Or drink.* Here the Proteſtant Teſtament is corrupted, by putting *and drink* (contrary to the original (ἢ πίνῃ) inſtead of *or drink.*

(*e*) Ver. 27, 29 *Guilty of the body* &c. *not diſcerning the body* &c. This demonſtrates the real preſence of the body and blood of Chriſt, even to the unworthy communicant; who otherwiſe could not be *guilty of the body and blood* of Chriſt, or juſtly condemned for *not diſcerning the Lord's body.*

(*f*) Ver. 28 *Drink of the Chalice.* This is not ſaid by way of command, but by way of allowance, *viz.* where and when it is agreeable to the practice and diſcipline of the Church.

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of miniſteries, but the ſame Lord.

6 And there are diverſities of operations, but the ſame God, who worketh all in all.

7 And the manifeſtation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wiſdom: and to another, the word of knowledge, according to the ſame Spirit:

9 To another, faith in the ſame Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another, the diſcerning of Spirits: to another, *diverſe* kinds of tongues: to another, interpretation of ſpeeches.

11 But all theſe things one and the ſame ſpirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; ſo alſo *is* Chriſt.

13 For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond, or free: and in one Spirit we have all been made to drink.

14 For the body alſo is not one member, but many.

15 If the foot ſhould ſay, becauſe I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear ſhould ſay, becauſe I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the ſmelling?

18 But now God hath ſet the members, every one of them in the body as it hath pleaſed him.

19 And if they all were one member, where would be the body?

20 But now there are many members indeed, yet one body.

21 And the eye cannot ſay to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22 Yea much more thoſe that ſeem to be the more feeble members of the body, are more neceſſary:

23 And ſuch as we think to be the leſs honourable members of the body, about theſe we put more abundant honour: and thoſe that are our uncomely parts, have more abundant comelineſs.

24 But our comely parts have no need: but God hath tempered the body together, giving to that which wanted, the more abundant honour,

25 That there might be no ſchiſm in the body, but the members

members might be mutually careful one for another.

26 And if one member ſuffer any thing, all the members ſuffer with it. Or, if one member glory, all the members rejoice with it.

27 Now you are the body of Chriſt, and members of member.

28 And God indeed hath ſet ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of ſpeeches.

29 Are all Apoſtles? Are all Prophets? Are all Doctors?

30 Are all *workers of* miracles? Have all the grace of healing? Do all ſpeak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I ſhew unto you yet a more excellent way.

## CHAP. XIII.

IF I ſpeak with the tongues of men, and of Angels, and have not charity, I am become as ſounding braſs or a tinkling cymbal,

2 And if I ſhould have prophecy, and ſhould know all myſteries, and all knowledge, and if I ſhould have all faith, ſo that I could remove mountains, and have not charity, I am nothing.

3 And if I ſhould diſtribute all my goods to feed the poor, and if I ſhould deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: Charity envyeth not, dealeth not perverſly: is not puffed up,

5 Is not ambitious, ſeeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never falleth away: whether prophecies ſhall be made void, or tongues ſhall ceaſe, or knowledge ſhall be deſtroyed.

9 For we know in part, and we propheſy in part.

10 But when that which is perfect is come that which is in part ſhall be done away.

11 When I was a child, I ſpoke as a child, I underſtood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12 We ſee now through a glaſs in a dark manner: but then face to face. Now I know in part: but then I ſhall know even as I am known.

13 And now there remain, faith, hope, charity, theſe three: but the greater of theſe is charity.

CHAP.

## CHAP. XIV.

FOLLOW after Charity, be zealous for ſpiritual gifts: but rather that you may (*a*) propheſy.

2 For he, that ſpeaketh in a tongue ſpeaketh (*b*) not unto men, but unto God: for no man heareth. Yet by the ſpirit he ſpeaketh myſteries,

3 But he, that propheſieth, ſpeaketh to men unto edification and exhortation and comfort.

4 He, that ſpeaketh in a tongue edifieth himſelf; but he that propheſieth, edifieth the Church.

5 And I would have you all to ſpeak with tongues, but rather to propheſy. For greater is he that propheſieth, than he that ſpeaketh with tongues: unleſs perhaps he interpret, that the Church may receive edification.

6 But now, Brethren, if I come to you, ſpeaking with tongues, what ſhall I profit you, unleſs I ſpeak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life that give ſound, whether pipe or harp, except they give a diſtinction of ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe you, except you utter by the tongue plain ſpeech, how ſhall it be known what is ſaid? For you ſhall be ſpeaking into the air.

10 There are (for example) ſo many kinds of tongues in this world, and none is without voice.

11 If then I know not the power of the voice, I ſhall be to him, to whom I ſpeak, a barbarian, and he, that ſpeaeth, a barbarian to me.

12 So you alſo, foraſmuch as you are zealous of (*c*) ſpirits, ſeek to abound unto the edifying of the Church.

13 And therefore he that ſpeaketh by a tongue, let him pray that he may interpret.

14 For if I pray in a tongue, (*d*) my ſpirit prayeth, but my underſtanding: is without fruit.

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(*a*) Ver. 1 *Propheſy*. That is, to declare or expound the myſteries of Faith.

(*b*) Ver. 2 *Not unto men*. So as to be *heard*, that is, ſo as to be underſtood by them.

(*c*) Ver. 12 *Of Spirits*. Of ſpiritual gifts.

(*d*) Ver. 14 *My ſpirit prayeth*, &c. When the tongue is not known in which I pray, though my Spirit may then be elevated to God, ſuch a prayer is not ſo inſtructive to myſelf or others, as when the words are underſtood.

15 What

15 What is it then? I will pray with the ſpirit, I will pray alſo with the underſtanding: I will ſing with the ſpirit, I will ſing alſo with the underſtanding.

16 Elſe if thou ſhalt bleſs with the ſpirit, how ſhall he that holdeth the place of the unlearned, ſay (*e*) Amen, to thy bleſſing? Becauſe he knoweth not what thou ſayeſt

17 For thou indeed giveſt thanks well, but the other is not edified.

18 I thank my God I ſpeak with all your tongues,

19 But in the Church I had rather ſpeak five words with my underſtanding, that I may inſtruct others alſo; than ten thouſand words in a tongue.

20 Brethren, do not become children in ſenſe, but in malice be children, and in ſenſe be perfect.

21 In the Law it is written: *That in other tongues and other lips I will ſpeak to this people: and neither ſo will they hear me, ſaith the Lord.*

22 Wherefore tongues are for a ſign, not to believers, but to unbelievers: but prophecies not to unbelievers, but to believers.

23 If therefore the whole Church come together into one place, and all ſpeak with tongues, and there come in unlearned perſons or infidels, will they not ſay that you are mad?

24 But if all propheſy, and there come in one that believeth not, or an unlearned perſon, he is convinced of all, he is judged of all.

25 The ſecrets of his heart are made manifeſt, and ſo, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, Brethren? When you come together, every one of you hath a pſalm, hath a doctrine, hath a revela-

(*e*) Ver. 16 *Amen*. The unlearned not knowing that you are then bleſſing, will not be qualified to join with you by ſaying Amen to your bleſſing. The uſe or abuſe of ſtrange tongues, of which the Apoſtle here ſpeaks, does not regard the publick Liturgy of the Church (in which ſtrange tongues were never uſed) but certain conferences of the faithful Ver. 26 &c. in which meeting together they diſcovered to one another their various miraculous gifts of the Spirit, common in thoſe primitive times; amongſt which the Apoſtle prefers that of propheſying before that of ſpeaking ſtrange tongues, becauſe it was more to the publick edification. Where alſo Note that the Latin, uſed in our Liturgy, is ſo far from being a ſtrange or unknown tongue, that it is perhaps the beſt known tongue in the world.

tion,

tion, hath a tongue, hath an interpretation: let all things be done to edification.

27 If any ſpeak with a tongue, let it be by two, or at the moſt by three, and in courſe, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the Church, and ſpeak to himſelf and to God.

29 And let the Prophets ſpeak two or three, and let the reſt judge.

30 But if any thing be revealed to another ſitting, let the firſt hold his peace.

31 For you may all propheſy one by one: that all may learn, and all may be exhorted:

32 And the ſpirits of the Prophets are ſubject to the Prophets.

33 For God is not the God of diſſenſion, but of peace: as alſo I teach in all the Churches of the Saints.

34 Let women keep ſilence in the Churches: for it is not permitted them to ſpeak, but to be ſubject, as alſo the Law ſaith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a ſhame for a woman to ſpeak in the Church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any man ſeem to be a Prophet, or ſpiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38 But if any man know not, he ſhall not be known.

39 Wherefore, Brethren, be zealous to propheſy, and forbid not to ſpeak with tongues.

40 But let all things be done decently and according to order.

## CHAP. XV.

NOW I make known unto you, Brethren, the Goſpel which I preached to you, which alſo you have received, and wherein you ſtand,

2 By which alſo you are ſaved, if you hold faſt after what manner I preached unto you, unleſs you have believed in vain.

3 For I delivered unto you firſt of all, which I alſo received: how that Chriſt died for our ſins according to the Scriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen by Cephas; and after that by the eleven.

6 Then was he ſeen by more than five hundred Brethren at once: of whom many remain until this preſent, and ſome are fallen aſleep.

7 After that, he was ſeen by

by James, then by all the Apoſtles.

8 And laſt of all, he was ſeen alſo by me, as by one born out of due time.

9 For I am the leaſt of the Apoſtles, who am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of God.

10 But by the grace of God I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me.

11 But whether I, or they, ſo we preach, and ſo you have believed.

12 Now if Chriſt be preached that he roſe again from the dead, how do ſome among you ſay, that there is no reſurrection of the dead?

13 But if there be no reſurrection of the dead, then Chriſt is not riſen again.

14 And if Chriſt be not riſen again, then is our preaching vain, and your faith is alſo vain.

15 Yea, and we are found falſe witneſſes of God: becauſe we have given teſtimony againſt God, that he hath raiſed up Chriſt, whom he hath not raiſed up, if the dead riſe not again.

16 For if the dead riſe not again, neither is Chriſt riſen again.

17 And if Chriſt be not riſen again, your faith is vain, for you are yet in your ſins.

18 Then they alſo, that are fallen aſleep in Chriſt, are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

20 But now Chriſt is riſen from the dead, the firſt fruits of them that ſleep:

21 For by a man *came* death, and by a man the reſurrection of the dead.

22 And as in Adam all die, ſo alſo in Chriſt all ſhall be made alive.

23 But every one in his own order: the firſt fruits Chriſt, then they that are of Chriſt, who have believed in his coming.

24 Afterwards the end, when he ſhall have delivered up the Kingdom to God and the Father, when he ſhall have brought to nought all principality, and power, and virtue.

25 For he muſt reign, *Until he hath put all his enemies under his feet.*

26 And the enemy death ſhall be deſtroyed laſt. *For he hath put all things under his feet.* And whereas he ſaith,

27 *All things are put under him*; undoubtedly, he is expected, who put all things under him.

28 And when all things ſhall be ſubdued unto him; then the Son alſo himſelf ſhall be

be ſubject unto him that put all things under him, that God may be all in all.

29 Otherwiſe what ſhall they do that are baptized for the dead, if the dead riſe not again at all?

30 Why are they then baptized for them? Why alſo are we in danger every hour?

31 I die daily, I proteſt by your glory, Brethren, which I have in CHRIST JESUS our Lord.

32 If (according to man) I fought with beaſts at Epheſus, what doth it profit me, if the dead riſe not again? *Let us eat and drink, for to morrow we ſhall die.*

33 Be not ſeduced, *Evil communications corrupt good manners.*

34 Awake ye juſt, and ſin not. For ſome have not the knowledge of God, I ſpeak it to your ſhame.

35 But ſome man will ſay: How do the dead riſe again? And with what manner of body ſhall they come?

36 Senſeleſs man, that which thou ſoweſt is not quickned, except it die firſt.

37 And that which thou ſoweſt, thou ſoweſt not the body that ſhall be; but bare grain, as of wheat, or of ſome of the reſt.

38 But God giveth it a body as he will: and to every ſeed its proper body.

39 All fleſh is not the ſame fleſh: but one *is the fleſh* of men, another of beaſts, another of birds, another of fiſhes.

40 And *there are* bodies celeſtial, and bodies terreſtrial: but, one *is the* glory of the celeſtial, and another of the terreſtrial.

41 One *is the* glory of the ſun, another the glory of the moon, and another the glory of the ſtars. For ſtar differeth from ſtar in glory:

42 So alſo is the reſurrection of the dead. It is ſown in corruption, it ſhall riſe in incorruption.

43 It is ſown in diſhonour, it ſhall riſe in glory. It is ſown in weakneſs, it ſhall riſe in power.

44 It is ſown a natural body, it ſhall riſe a ſpiritual body. If there be a natural body; there is alſo a ſpiritual body. As it is written:

45 *The firſt man Adam was made into a living ſoul:* the laſt Adam into a quickning ſpirit.

46 Yet that was not firſt which is ſpiritual, but that which is natural: afterwards that which is ſpiritual.

47 The firſt man *was* of the earth, earthly: the ſecond man, from Heaven, heavenly.

48 Such as is the earthly, ſuch alſo are the earthly: and ſuch as is the heavenly, ſuch alſo are they that are heavenly.

49 Therefore as we have born the image of the earthly,

let us bear alſo the image of the heavenly.

50 Now this I ſay, Brethren, that fleſh and blood cannot poſſeſs the Kingdom of God: neither ſhall corruption poſſeſs incorruption.

51 Behold I tell you a myſtery. We ſhall all indeed riſe again: but we ſhall not all be changed.

52 In a moment, in the twinkling of an eye, at the laſt trumpet: for the trumpet ſhall ſound, and the dead ſhall riſe again incorruptible: and we ſhall be changed.

53 For this corruptible muſt put on incorruption; and this mortal muſt put on immortality.

54 And when this mortal hath put on immortality, then ſhall come to paſs the ſaying that is written: *Death is ſwallowed up in victory.*

55 *O death, where is thy victory? O death, where is thy ſting?*

56 Now the ſting of death is ſin: and the ſtrength of ſin is the law.

57 But thanks be to God who hath given us the victory through our Lord JESUS CHRIST.

58 Therefore, my beloved Brethren, be ye ſtedfaſt and unmoveable; always abounding in the work of the Lord, knowing that your labour is not vain in the Lord:

## CHAP. XVI.

NOW concerning the collections that are made for the Saints, as I have given order to the Churches of Galatia, ſo do ye alſo.

2 On the firſt day of the week let every one of you put a part with himſelf, laying up what it ſhall well pleaſe him; that when I come, the collections be not then to be made.

3 And when I ſhall be with you; whomſoever you ſhall approve by letters, them will I ſend to carry your grace into Jeruſalem.

4 And if it be meet that I alſo go, they ſhall go with me.

5 Now I will come to you, when I ſhall have paſſed through Macedonia. For I ſhall paſs through Macedonia.

6 And with you perhaps I ſhall abide, or even ſpend the winter: that you may bring me on my way whitherſoever I go.

7 For I will not ſee you now by the way, for I truſt that I ſhall abide with you ſome time, if the Lord permit.

8 But I will tarry at Epheſus until Pentecoſt.

9 For, a great door and evident is opened unto me: and many adverſaries.

10 Now if Timothy come, ſee that he be with you without fear, for he worketh the work of the Lord, as I alſo do.

11 Let

11 Let no man therefore deſpiſe him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the Brethren.

12 And as touching *our* Brother Apollo, I give you to underſtand, that I much intreated him to come unto you with the Brethren: and indeed it was not his will at all to come at this time. But he will come when he ſhall have leiſure.

13 Watch ye, ſtand faſt in the faith, do manfully, and be ſtrengthned,

14 Let all your things be done in charity.

15 And I beſeech you, Brethren, you know the houſe of Stephanas, and of Fortunatus, and of Achaicus, that they are the firſt fruits of Achaia, and have dedicated themſelves to the miniſtery of the Saints:

16 That you alſo be ſubject to ſuch, and to every one that worketh with us, and laboureth.

17 And I rejoice in the preſence of Stephanas and Fortunatus, and Achaicus, becauſe that which was wanting, on your part, they have ſupplied.

18 For they have refreſhed both my ſpirit and yours. Know them therefore that are ſuch.

19 The Churches of Aſia ſalute you. Aquila and Priſcilla, with the Church that is in their houſe, ſalute you much in the Lord: with whom alſo I lodge.

20 All the Brethren ſalute you. Salute one another in a holy kiſs.

21 The ſalutation of *me* Paul, with my own hand.

22 If any man love not our Lord JESUS CHRIST, let him be *anathema, Maran atha.*

23 The grace of our Lord JESUS CHRIST be with you.

24 My charity be with you all in CHRIST JESUS. Amen.

# *The ſecond* EPISTLE *of St.* PAUL *to the* CORINTHIANS.

## CHAP. I.

PAUL an Apoſtle of JESUS CHRIST by the will of God, and Timothy *our* Brother: to the Church of God that is at Corinth, with all the Saints that are in all Achaia.

2 Grace unto you and peace from God our Father, and from the Lord JESUS CHRIST.

3 Bleſſed be the God and Father of our Lord JESUS CHRIST, the Father of mercies,

cies, and the God of all comfort,

4 Who comforteth us in all our tribulation; that we alſo may be able to comfort them who are in all diſtreſs, by the exhortation wherewith we alſo are exhorted by God.

5 For as the ſufferings of Chriſt abound in us: ſo alſo by Chriſt doth our comfort abound.

6 Now whether we be in tribulation, *it is* for your exhortation and ſalvation: or whether we be comforted *it is* for your conſolation, or whether we be exhorted, *it is* for your exhortation and ſalvation, which worketh the enduring of the ſame ſufferings which we alſo ſuffer.

7 That our hope for you may be ſtedfaſt: knowing that as you are partakers of the ſufferings, ſo ſhall you be alſo of the conſolation.

8 For we would not have you ignorant, Brethren, of our tribulation, which came to us in Aſia, that we were preſſed out of meaſure above *our* ſtrength, ſo that we were weary even of life.

9 But we had in ourſelves the anſwer of death, that we ſhould not truſt in ourſelves, but in God who raiſeth the dead,

10 Who hath delivered and doth deliver us out of ſo great dangers: in whom we truſt that he will yet alſo deliver us,

11 You helping withal in prayer for us: that for this gift obtained for us, by the means of many perſons, thanks may be given by many in our behalf.

12 For our glory is this, the teſtimony of our conſcience, that in ſimplicity of heart and ſincerity of God, and not in carnal wiſdom, but in the grace of God we have converſed in this world: and more abundantly towards you.

13 For we write no other things to you, than what you have read and known. And I hope that you ſhall know unto the end:

14 As alſo you have known us in part, that we are your glory, as you alſo are ours in the day of our Lord JESUS CHRIST.

15 And in this confidence I had a mind to come to you before, that you might have a ſecond grace:

16 And to paſs by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 Whereas then I was thus minded, did I uſe lightneſs? Or the things that I purpoſe, do I purpoſe according to the fleſh, that there ſhould be with me, *It is*, and, *It is not*.

18 But God is faithful, for our preaching which was to you, was not, *It is*, and *It is not*.

19 For

19 For the Son of God JESUS CHRIST, who was preached among you by us, by me, and Sylvanas, and Timothy, was not, *It is*, and, *It is not*, but, *It is*, was in him.

20 For all the promiſes of God are in him *It is:* therefore alſo by him, Amen to God, unto our glory.

21 Now he that confirmeth us with you in Chriſt, and that hath anointed us, is God:

22 Who alſo hath ſealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witneſs upon my ſoul, that to ſpare you, I came not any more to Corinth,

24 Not becauſe we exerciſe dominion over your faith: but we are helpers of your joy. For in faith you ſtand.

## CHAP. II.

BUT I determined this with myſelf, not to come to you again in ſorrow.

2 For if I make you ſorrowful; who is he then that can make me glad, but the ſame who is made ſorrowful by me?

3 And I wrote this ſame to you; that I may not, when I come, have ſorrow upon ſorrow, from them of whom I ought to rejoice: having confidence in you all that my joy is the joy of you all.

4 For out of much affliction, and anguiſh of heart I wrote to you with many tears: not that you ſhould be made ſorrowful; but that you might know, the charity I have more abundantly towards you.

5 And if any one have cauſed grief, he hath not grieved me; but in part, that I may not burden you all.

6 To him that is ſuch a one, this rebuke is ſufficient, that is given by many:

7 So that contrariwiſe you ſhould rather pardon and comfort him, leſt perhaps ſuch an one be ſwallowed up with over much ſorrow.

8 For which cauſe I beſeech you, that you would confirm your charity towards him.

9 For to this end alſo did I write, that I may know the experiment of you, whether you be obedient in all things.

10 And to whom you have pardoned any thing, (*a*) I alſo. For, what I have pardoned, if I have pardoned any thing, for your ſakes have I done it in the perſon of Chriſt,

(*a*) Ver. 10 *I alſo.* The Apoſtle here granted an Indulgence, or pardon, *in the perſon* and by the authority of Chriſt, to the inceſtuous Corinthian, whom before he had put under penance: which pardon conſiſted in a releaſing of part of the temporal puniſhment due to his ſin.

11 That we be not over-reached by Satan. For we are not ignorant of his devices.

12 And when I was come to Troas for the Goſpel of Chriſt, and a door was opened unto me in the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my Brother, but bidding them farewel, I went into Macedonia.

14 Now thanks be to God, who always maketh us to triumph in Chriſt JESUS, and manifeſteth the odour of his knowledge by us in every place.

15 For we are the good odour of Chriſt unto God, in them that are ſaved, and in them that periſh.

16 To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for theſe things who is ſo ſufficient?

17 For we are not as many, adulterating the word of God, but with ſincerity, but as from God, before God, in Chriſt we ſpeak.

## CHAP. III.

DO we begin again to commend ourſelves? Or do we need (as ſome do) epiſtles of commendation to you, or from you?

2 You are our epiſtle, written in our hearts, which is known and read by all men:

3 Being manifeſted, that you are the epiſtle of Chriſt, miniſtred by us, and written not with ink, but with the Spirit of the living God: not in tables of ſtone, but in the fleſhy tables of the heart.

4 And ſuch confidence we have, through Chriſt towards God.

5 Not that we are ſufficient to think any thing of ourſelves, as of ourſelves; but our ſufficiency is from God.

6 Who alſo hath made us fit Miniſters of the New Teſtament, not in the letter but in the Spirit. For (*a*) the letter killeth: but the ſpirit quickneth.

7 Now if the miniſtration of death engraven with letters upon ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which is made void.

8 How ſhall not the miniſtration of the Spirit be rather in glory?

9 For if the miniſtration of condemnation be glory, much more the miniſtration of juſtice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reaſon of the glory that excelleth.

11 For if that which is done

(*a*) Ver. 6 *The letter*. Not rightly underſtood, and taken without the Spirit.

away

away, was glorious: much more that which remaineth is in glory.

12 Having therefore ſuch hope, we uſe much confidence:

13 And not as Moſes put a veil upon his face that the children of Iſrael might not ſtedfaſtly look on the face of that, which is made void,

14 But their ſenſes were made dull. For, until this preſent day, the ſelf-ſame veil, in the reading of the old teſtament, remaineth not taken away (becauſe in Chriſt it is made void)

15 But even until this day when Moſes is read, the veil is upon their heart.

16 But when they ſhall be converted to the Lord, the veil ſhall be taken away.

17 Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18 But we all beholding the glory of the Lord with open face, are transformed into the ſame image from glory to glory, as by the Spirit of the Lord.

## CHAP. IV.

THEREFORE ſeeing we have this miniſtration, according as we have obtained mercy, we faint not,

2 But we renounce the hidden things of diſhoneſty, not walking in craftineſs, nor adulterating the word of God, but by manifeſtation of the truth commending ourſelves to every man's conſcience, in the ſight of God.

3 And if our Goſpel be alſo hid; it is hid to them, that are loſt,

4 In whom the God of this world hath blinded the minds of unbelievers, that the light of the Goſpel of the glory of Chriſt, who is the image of God, ſhould not ſhine unto them.

5 For we preach not ourſelves, but JESUS CHRIST our Lord: and ourſelves your ſervants through JESUS.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Chriſt JESUS.

7 But we have this treaſure in earthen veſſels, that the excellency may be of the power of God, and not of us.

8 In all things we ſuffer tribulation, but are not diſtreſſed: we are ſtraitned, but are not deſtitute:

9 We ſuffer perſecution, but are not forſaken: we are caſt down, but we periſh not:

10 Always bearing about in our body the mortification of JESUS, that the life alſo of JESUS may be made manifeſt in our bodies.

11 For we who live are always delivered unto death for JESUS ſake: that the life alſo

alſo of JESUS may be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 But having the ſame ſpirit of faith, as it is written: *I believed, for which cauſe I have ſpoken*, we alſo believe, for which cauſe we ſpeak alſo:

14 Knowing that he who raiſed up JESUS, will raiſe up us alſo with JESUS and place us with you.

15 For all things are for your ſakes: that the grace abounding through many may abound in thankſgiving unto the glory of God.

16 For which cauſe we faint not: but though our outward man is corrupted: yet the inward man is renewed day by day.

17 For that which is at preſent momentary and light of our tribulation, worketh for us above meaſure exceedingly an eternal weight of glory.

18 While we look not at the things which are ſeen, but at the things which are not ſeen. For the things which are ſeen, are temporal: but the things which are not ſeen, are eternal.

## CHAP. V.

FOR we know, if our earthly houſe of this habitation be diſſolved, that we have a building of God, a houſe not made with hands, eternal in Heaven.

2 For in this alſo we groan, deſiring to be cloathed upon with our habitation that is from Heaven:

3 Yet ſo, that we be found cloathed, not naked.

4 For we alſo, who are in this tabernacle, do groan being burthened: becauſe we would not be uncloathed, but cloathed upon, that That which is mortal may be ſwallowed up by life.

5 Now he, that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are abſent from the Lord.

7 (For we walk by faith and not by ſight)

8 *But* we are confident and have a good will to be (*a*) abſent rather from the body, and to be preſent with the Lord.

9 And therefore we labour, whether abſent or preſent, to pleaſe him.

10 For we muſt all be manifeſted before the judgment-ſeat of Chriſt, that every one

(*a*) Ver. 8 *Abſent from the body, and preſent with the Lord.* This demonſtrates that the beatitude of the Saints is not deferred till the general reſurrection: but that in the mean time, and whilſt they are *abſent from the body*, they are *preſent with the Lord.*

may

may receive (*b*) the proper things of the body, according as he hath done whether it be good or evil.

11 Knowing therefore the fear of the Lord we uſe perſuaſion to men: but to God we are manifeſt. And I truſt alſo that in your conſciences we are manifeſt.

12 We commend not ourſelves again to you, but give you occaſion to glory in our behalf: that you may have ſomewhat to anſwer them who glory in face, and not in heart.

13 For whether we be tranſported in mind, *it is* to God: or whether we be ſober, it is for you.

14 For the charity of Chriſt preſſeth us; judging this, that if one died for all, then all were dead.

15 And Chriſt died for all: that they alſo, who live, may not now live to themſelves, but unto him who died for them and roſe again.

16 Wherefore henceforth we know no man according to the fleſh. And if we have known Chriſt according to the fleſh: but now we know him ſo no longer.

17 If then any be in Chriſt a new creature: the old things are paſſed away. behold all things are made new.

18 But all things *are* of God, who hath reconciled us to himſelf by Chriſt: and hath given to us the miniſtery of reconciliation.

19 For God indeed was in Chriſt reconciling the world to himſelf, not imputing to them their ſins, and he hath placed in us the word of reconciliation.

20 For Chriſt therefore we are Ambaſſadors, God as it were exhorting by us. For Chriſt, we beſeech you, be reconciled to God.

21 Him, that knew no ſin, for us he hath made ſin: that we might be made the juſtice of God in him.

## CHAP. VI.

AND we helping do exhort you that you receive not the grace of God in vain.

2 For he ſaith: *In an accepted time have I heard thee; and in the day of ſalvation have I helped thee.* Behold, now is the acceptable time; behold now is the day of ſalvation.

3 Giving no offence to any man, that our miniſtery be not blamed:

4 But in all things let us exhibit ourſelves as the miniſters of God, in much pati-

(*b*) Ver. 10 *The proper things of the body.* In the particular judgment, immediately after death, the ſoul is rewarded or puniſhed according to what ſhe has done in the body.

K 164 21 motion in 1752 pp 70 71.

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ence, in tribulation, in neceſſities, in diſtreſſes,

5 In ſtripes, in priſons, in ſeditions, in labours, in watchings, in faſtings,

6 In chaſtity, in knowledge, in long ſuffering, in ſweetneſs, in the Holy Ghoſt, in charity unfeigned,

7 In the word of truth, in the power of God; by the armour of juſtice on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers and yet true: as unknown and yet known:

9 As dying, and behold we live: as chaſtized, and not killed.

10 As ſorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and poſſeſſing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not ſtraitned in us: but in your own bowels you are ſtraitned.

13 But having the ſame recompence (I ſpeak as to my children) be you alſo enlarged.

14 Bear not the yoke with unbelievers. For what participation hath juſtice with injuſtice? Or what fellowſhip hath light with darkneſs?

15 And what concord hath Chriſt with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the Temple of God with Idols? For you are the Temple of the living God: as God ſaith, *I will dwell in them, and walk among them, and I will be their God; and they ſhall be my people.*

17 Wherefore, *Go out from among them, and be ye ſeparate,* ſaith the Lord, *and touch not the unclean thing.*

18 *And I will receive you: and I will be a Father to you: and you ſhall be my ſons and daughters, ſaith the Lord almighty.*

## CHAP. VII.

HAVING therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all defilement of the fleſh and of the ſpirit, perfecting ſanctification in the fear of God.

2 Receive us. We have injured no man, we have corrupted no man, we have overreached no man.

3 I ſpeak not this to your condemnation. For we have ſaid before, that you are in our hearts to die together and to live together.

4 Great is my confidence with you, great is my glorifying for you. I am filled with comfort; I exceedingly abound with joy in all our tribulation.

5 For alſo when we were come into Macedonia, our fleſh had

had no reſt, but we ſuffered all tribulation: combats without, fears within.

6 But God who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but alſo by the conſolation, wherewith he was comforted in you, relating to us your deſire, your mourning, your zeal for me, ſo that I rejoiced the more.

8 For although I made you ſorrowful by my epiſtle, I do not repent: And if I did repent, ſeeing that the ſame epiſtle (although but for a time) did make you ſorrowful:

9 Now I am glad: not becauſe you were made ſorrowful; but becauſe you were made ſorrowful unto penance. For you were made ſorrowful according to God, that you might ſuffer damage by us in nothing.

10 For the ſorrow, that is according to God worketh penance ſtedfaſt unto ſalvation: but the ſorrow of the world worketh death.

11 For behold this ſelf-ſame thing that you were made ſorrowful according to God, how great carefulneſs it worketh in you: yea defence, yea indignation, yea fear, yea deſire, yea zeal, yea revenge: in all things you have ſhewed yourſelves to be undefiled in the matter.

12 Wherefore although I wrote to you, it was not for his ſake that did the wrong, nor for him that ſuffered it: but to manifeſt our carefulneſs that we have for you before God,

13 Therefore we were comforted. But in our conſolation we did the more abundantly rejoice for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 And if I have boaſted any thing to him of you, I have not been put to ſhame, but as we have ſpoken all things to you in truth, ſo alſo our boaſting that was made to Titus, is found truth.

15 And his bowels are more abundantly towards you: remembring the obedience of you all, how with fear and trembling you received him.

16 I rejoice that in all things I have confidence in you.

## CHAP. VIII.

NOW we make known unto you, Brethren, the grace of God, that hath been given in the Churches of Macedonia,

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their ſimplicity.

3 For according to their power (I bear them witneſs) and beyond their power, they were willing.

4 With

4 With much intreaty begging of us the grace and communication of the miniſtery that is done toward the Saints.

5 And not as we hoped, but they gave their own ſelves firſt to the Lord, then to us by the will of God:

6 Inſomuch, that we deſired Titus, that as he had begun, ſo alſo he would finiſh among you this ſame grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulneſs; moreover alſo in your charity towards us, ſo in this grace alſo you may abound.

8 I ſpeak not as commanding: but by the carefulneſs of others, approving alſo the good diſpoſition of your charity.

9 For you know the grace of our Lord JESUS CHRIST, that being rich he became poor, for your ſakes; that thro' his poverty you might be rich.

10 And herein I give my advice: for this is profitable for you, who have begun not only to do, but alſo to be willing, a year ago:

11 Now therefore perform ye it alſo in deed; that, as your mind is forward to be willing, ſo it may be alſo to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which *a man* hath, not according to that which he hath not.

13 For *I mean* not that others ſhould be eaſed, and you burthened: but by an equality.

14 In this preſent time let your abundance ſupply their want: that their abundance alſo may ſupply your want, that there may be an equality,

15 As it is written: *He that had much, had nothing over: and he, that had little, had no want.*

16 And thanks be to God, who hath given the ſame carefulneſs for you in the heart of Titus,

17 For indeed he accepted the exhortation: but being more careful, of his own will, he went unto you.

18 We have ſent alſo with him the Brother, whoſe praiſe is in the Goſpel through all the Churches:

19 And not that only, but he was alſo ordained by the Churches companion of our travels, for this grace, which is adminiſtred by us to the glory of the Lord, and our determined will:

20 Avoiding this, leſt any man ſhould blame us in this abundance which is adminiſtred by us.

21 For we forecaſt what may be good not only before God, but alſo before men.

22 And we have ſent with them

them our Brother alſo, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow-labourer towards you, or our Brethren, the Apoſtles of the Churches, the glory of Chriſt.

24 Wherefore ſhew ye to them, in the ſight of the Churches, the evidence of your Charity, and of our boaſting on your behalf.

## CHAP. IX.

FOR concerning the miniſtery, that is done towards the Saints, it is ſuperfluous for me to write unto you.

2 For I know your forward mind: for which I boaſt of you to the Macedonians: That Achaia alſo is ready from the year paſt, and your emulation hath provoked very many.

3 Now I have ſent the Brethren, that the thing, which we boaſt of concerning you, be not made void in this behalf, that (as I have ſaid) you may be ready:

4 Leſt, when the Macedonians ſhall come with me, and find you unprepared, we (not to ſay ye) ſhould be aſhamed in this matter.

5 Therefore I thought it neceſſary to deſire the Brethren that they would go to you before, and prepare this bleſſing before promiſed, to be ready. ſo as a bleſſing, not as covetouſneſs.

6 Now this I ſay, he who ſoweth ſparingly, ſhall alſo reap ſparingly: and he who ſoweth in bleſſings, ſhall alſo reap of bleſſings.

7 Every one as he hath determined in his heart, not with ſadneſs, or of neceſſity. *For God loveth a cheerful giver.*

8 And God is able to make all grace abound in you: that ye always having all ſufficiency in all things, may abound to every good work,

9 As it is written: *He hath diſperſed abroad, he hath given to the poor: his juſtice remaineth for ever.*

10 And he that miniſtreth ſeed to the ſower, will both give you bread to eat, and will multiply your ſeed, and increaſe the growth of the fruits of your juſtice:

11 That, being enriched in all things, you may abound unto all ſimplicity, which worketh thro' us thankſgiving to God.

12 Becauſe the adminiſtration of this office doth not only ſupply the want of the Saints, but aboundeth alſo by many thankſgivings in the Lord,

13 By the proof of this miniſtery, glorifying God for the obedience of your confeſſion unto the Goſpel of Chriſt, and for the ſimplicity

of *your* communicating unto them, and unto all,

14 And in their praying for you, being deſirous of you becauſe of the excellent grace of God in you.

15 Thanks be to God for his unſpeakable gift.

## CHAP. X.

NOW I Paul myſelf beſeech you, by the mildneſs and modeſty of Chriſt, who in preſence indeed am lowly among you, but being abſent am bold toward you.

2 But I beſeech you, that, I may not be bold when I am preſent, with that confidence wherewith I am thought to be bold, againſt ſome, who reckon us as if we walked according to the fleſh.

3 For tho' we walk in the fleſh, we do not war according to the fleſh.

4 For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, deſtroying counſels,

5 And every heighth that exalteth itſelf againſt the knowledge of God, and bringing into captivity every underſtanding unto the obedience of Chriſt,

6 And having in readineſs to revenge all diſobedience, when your obedience ſhall be fulfilled,

7 See the things that are according to outward appearance. If any man truſt to himſelf, that he is Chriſt's: let him think this again with himſelf, that as he is Chriſt's, ſo are we alſo.

8 For if alſo I ſhould boaſt ſomewhat more of our power, which the Lord hath given us unto edification, and not for your deſtruction; I ſhould not be aſhamed.

9 But that I may not be thought as it were to terrify you by epiſtles,

10 (For his epiſtles indeed, ſay they, are weighty and ſtrong; but his bodily preſence is weak, and his ſpeech contemptible)

11 Let ſuch a one think this, that ſuch as we are in word by epiſtles, when abſent; ſuch alſo we will be in deed, when we are preſent.

12 For we dare not match, or compare ourſelves with ſome, that commend themſelves: but we meaſure ourſelves by ourſelves, and compare ourſelves with ourſelves.

13 But we will not glory beyond our meaſure: but according to the meaſure of the rule, which God hath meaſured to us, a meaſure to reach even unto you.

14 For we ſtretch not out ourſelves beyond our meaſure, as if we reached not unto you. For we are come as far as to you in the Goſpel of Chriſt.

15 Not glorying beyond *our* meaſure in other mens labours: but having hope of your

your increaſing faith, to be magnified in you according to our rule abundantly,

16 Yea unto thoſe places that are beyond you, to preach the Goſpel, not to glory in another man's rule, in thoſe things that are made ready to our hand.

17 But he that glorieth let him glory in the Lord.

18 For not he, who commendeth himſelf, is approved, but he whom God commendeth.

## CHAP. XI.

WOULD to God you could bear with ſome little of my folly: but do, bear with me.

2 For I am jealous of you with the jealouſy of God. For I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin to Chriſt.

3 But I fear leſt, as the ſerpent ſeduced Eve by his ſubtilty, ſo your minds ſhould be corrupted, and fall from the ſimplicity that is in Chriſt.

4 For if he that cometh, preacheth another Chriſt, whom we have not preached; or if you receive another Spirit, whom you have not received; or another Goſpel, which you have not received; you might well bear *with him.*

5 For I ſuppoſe that I have done nothing leſs than the great Apoſtles.

6 For although I be rude in ſpeech, yet not in knowledge. But in all things we have been made manifeſt to you.

7 Or did I commit a fault, humbling myſelf, that you might be exalted? Becauſe I preached unto you the Goſpel of God freely?

8 I have taken from other Churches, receiving wages of them for your miniſtery.

9 And when I was preſent with you, and wanted, I was chargeable to no man: for that, which was wanting to me, the Brethren ſupplied who came from Macedonia: and in all things I have kept myſelf from being burdenſome to you, and ſo I will keep myſelf.

10 The truth of Chriſt is in me, that this glorying ſhall not be broken off in me in the regions of Achaia.

11 Wherefore? Becauſe I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occaſion from them that deſire occaſion, that wherein they glory, they may be found even as we.

13 For ſuch falſe Apoſtles are deceitful workmen, tranſforming themſelves into the Apoſtles of Chriſt.

14 And no wonder: for Satan himſelf transformeth himſelf into an angel of light.

15 Therefore it is no great thing if his miniſters be tranſformed as the miniſters of juſtice: whoſe end ſhall be according to their works.

16 Again I ſay (let no man think me to be fooliſh, otherwiſe take me as fooliſh, that I alſo may glory a little,)

17 That which I ſpeak, I ſpeak not according to God, but as it were in fooliſhneſs, in this matter of glorying.

18 Seeing that many glory according to the fleſh, I will glory alſo.

19 For you gladly ſuffer the fooliſh: whereas yourſelves are wiſe.

20 For you ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man ſtrike you on the face.

21 I ſpeak according to diſhonour, as if we had been weak in this part. Wherein if any man dare (I ſpeak fooliſhly) I dare alſo.

22 They are Hebrews: ſo am I. They are Iſraelites: ſo am I. They are the ſeed of Abraham: ſo am I.

23 They are the miniſters of Chriſt: (I ſpeak as one leſs wiſe) I am more: in many more labours, in priſons more frequently, in ſtripes above meaſure, in deaths often.

24 Of the Jews five times did I receive forty *ſtripes*, ſave one.

25 Thrice was I beaten with rods, once I was ſtoned, thrice I ſuffered ſhipwreck; a night and a day I was in the depth of the ſea.

26 In journeying often, in perils of waters, in perils of robbers, in perils from my own Nation, in perils from the Gentiles, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils from falſe Brethren,

27 In labour and painfulneſs, in much watchings, in hunger and thirſt, in faſtings often, in cold and nakedneſs,

28 Beſides thoſe things which are without: my daily inſtance, the ſolicitude for all the Churches.

29 Who is weak, and I am not weak? Who is ſcandalized, and I am not on fire?

30 If I muſt needs glory: I will glory of the things that concern my infirmity.

31 The God and Father of our Lord JESUS CHRIST, who is bleſſed for ever, knoweth that I lye not.

32 At Damaſcus the Governor of the Nation under Aretas the King, guarded the city of the Damaſcenes to apprehend me:

33 And through a window in a basket was I let down by the wall, and ſo eſcaped his hands.

## CHAP. XII.

IF I muſt glory (it is not expedient indeed:) but I will come to the viſions and revelations of the Lord.

2 I know a man in Chriſt above fourteen years ago (whether in the body, I know not, or out of the body, I know not: v 28 mate 1752 p 978. God

God knoweth) ſuch an one rapt even to the third Heaven.

3 And I know ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 That he was caught up into Paradiſe; and heard ſecret words, which it is not granted to man to utter.

5 For ſuch an one I will glory: but for myſelf I will glory nothing, but in my infirmities.

6 For though I ſhould have a mind to glory, I ſhall not be fooliſh: for I will ſay the truth. But I forbear, leſt any man ſhould think of me above that which he ſeeth in me, or any thing he heareth from me.

7 And leſt the greatneſs of the revelations ſhould exalt me, there was given me a ſting of my fleſh, an Angel of Satan, to buffet me.

8 For which thing thrice I beſought the Lord, that it might depart from me:

9 And he ſaid to me: My grace is ſufficient for thee, for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Chriſt may dwell in me.

10 For which cauſe I pleaſe myſelf in my infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt. For when I am weak, then am I powerful.

11 I am become fooliſh: you have compelled me. For I ought to have been commended by you: for I have no way come ſhort of them that are above meaſure Apoſtles: although I be nothing.

12 Yet the ſigns of my Apoſtleſhip have been wrought on you, in all patience, in ſigns, and wonders, and mighty deeds.

13 For what is there that you have had leſs than the other Churches; but that I myſelf was not burthenſome to you? Pardon me this injury.

14 Behold, now the third time I am ready to come to you; and I will not be burthenſome unto you. For I ſeek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 But I moſt gladly will ſpend and be ſpent myſelf for your ſouls: although, loving you more, I be loved leſs.

16 But be it ſo: I did not burden you: but being crafty, I caught you by guile.

17 Did I over-reach you by any of them whom I ſent to you?

18 I deſired Titus, and I ſent with him a Brother. Did Titus over-reach you? Did we not walk with the ſame ſpirit? Did we not in the ſame ſteps?

19 Of old, think you that we excuſe ourſelves to you? We ſpeak before God in

Chriſt: but all things (my dearly beloved) for your edification.

20 For I fear leſt perhaps, when I come, I ſhall not find you ſuch as I would: and that I ſhall be found by you ſuch as you would not. Leſt perhaps contentions, envyings, animoſities, diſſenſions, detractions, whiſperings, ſwellings, ſeditions, be among you.

21 Leſt again, when I come, God humble me among you: and I mourn many of them that ſinned before, and have not done penance for the uncleanneſs and fornication and laſciviouſneſs, that they have committed.

## CHAP. XIII.

BEHOLD, this is the third time I am coming to you: In the mouth of two or three witneſſes ſhall every word ſtand.

2 I have told before, and foretel, as preſent, and now abſent, to them that ſinned before, and to all the reſt, that if I come again, I will not ſpare.

3 Do you ſeek a proof of Chriſt that ſpeaketh in me, who towards you is not weak, but is mighty in you?

4 For although he was crucified through weakneſs; yet he liveth by the power of God. For we alſo are weak in him: but we ſhall live with him by the power of God towards you.

5 Try your ownſelves if you be in the faith: prove ye yourſelves. Know you not your own ſelves, that CHRIST JESUS is in you, unleſs perhaps you be reprobates?

6 But I truſt that you ſhall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as (*a*) reprobates.

8 For we can do nothing againſt the truth; but for the truth.

9 For we rejoice, that we are weak, and you are ſtrong. This alſo we pray for your perfection.

10 Therefore I write theſe things being abſent, that, being preſent, I may not deal more ſeverely, according to the power which the Lord hath given me unto edification, and not unto deſtruction.

11 For the reſt, Brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love ſhall be with you.

12 Salute one another in a holy kiſs. All the Saints ſalute you.

13 The grace of our Lord JESUS CHRIST, and the charity of God, and the communication of the Holy Ghoſt be with you all. Amen.

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Ver. 7 *Reprobates*; that is, without proof.

*The*

# *The* EPISTLE *of St.* PAUL *to the* GALATIANS.

## CHAP. I.

PAUL an Apoſtle, not of men, neither by man, but by JESUS CHRIST, and God the Father who raiſed him from the dead,

2 And all the Brethren who are with me, to the Churches of Galatia.

3 Grace be to you and peace from God the Father and from our Lord JESUS CHRIST,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent wicked world, according to the will of God and our Father:

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are ſo ſoon removed, from him that called you into the grace of Chriſt, unto another Goſpel:

7 Which is not another, only there are ſome that trouble you, and would pervert the Goſpel of Chriſt.

8 But though we, or an Angel from Heaven, preach a Goſpel to you beſides that which we have preached to you, let him be anathema.

9 As we ſaid before, ſo now I ſay again: If any one preach to you a Goſpel, beſides that which you have received, let him be anathema.

10 For do I now perſwade men, or God? Or do I ſeek to pleaſe men? If I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 For I give you to underſtand, Brethren, that the Goſpel which was preached by me is not according to man.

12 For neither did I receive it of man, nor did I learn it; but by the revelation of JESUS CHRIST.

13 For you have heard of my converſation in time paſt in the Jews Religion: how that beyond meaſure I perſecuted the Church of God, and waſted it,

14 And I made progreſs in the Jews Religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my Fathers.

15 But when it pleaſed him, who ſeparated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles, immediately

diately I condeſcended not to fleſh and blood,

17 Neither went I to Jeruſalem to the Apoſtles who were before me: but I went into Arabia, and again I returned to Damaſcus.

18 Then, after three years, I went to Jeruſalem to ſee Peter, and I tarried with him fifteen days:

19 But other of the Apoſtles I ſaw none; ſaving James the brother of the Lord.

20 Now the things which I write to you; behold before God, I lye not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the Churches of Judea which were in Chriſt:

23 But they had heard only: He, who perſecuted us in times paſt, doth now preach the faith which once he impugned:

24 And they glorified God in me.

## CHAP. II.

THEN after fourteen years I went up again to Jeruſalem with Barnabas, taking Titus alſo with me.

2 And I went up according to revelation: and conferred with them that Goſpel which I preach among the Gentiles, but apart with them who ſeemed to be ſomething: leſt perhaps I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumciſed:

4 But becauſe of falſe Brethren unawares brought in, who came in privately to ſpy our liberty, which we have in Chriſt JESUS, that they might bring us into ſervitude.

5 To whom we yielded not by ſubjection, no not for an hour, that the truth of the Goſpel might continue with you.

6 But of them who ſeemed to be ſomething, (what they were ſome time, it is nothing to me. God accepteth not the perſon of man) for to me, they that ſeemed to be ſomething, added nothing.

7 But contrariwiſe when they had ſeen that to me was committed the Goſpel of the uncircumciſion, as to Peter was that of the circumciſion.

8 (For he who wrought in Peter to the Apoſtleſhip of circumciſion, wrought in me alſo among the Gentiles.)

9 And when they had known the grace, that was given to me, James and Cephas and John, who ſeemed to be pillars, gave to me and Barnabas the right hands of fellowſhip: that we ſhould go unto the Gentiles, and they unto the circumciſion:

10 Only that we ſhould be mindful of the poor: which ſame thing alſo I was careful to do.

11 But

× communicated to 1752 p. 83
+ the goſpel 1750 p. 356, 1752 ||
var. mate in 1752

11 But when Cephas was come to Antioch, (*a*) I withſtood him to the face, becauſe he was to be blamed.

12 For before that ſome came from James, he did eat with the Gentiles: but when they were come, he withdrew and ſeparated himſelf, fearing them who were of the circumciſion.

13 And to his diſſimulation the reſt of the Jews conſented, ſo that Barnabas alſo was led by them into that diſſimulation.

14 But when I ſaw that they walked not uprightly unto the truth of the Goſpel, I ſaid to Cephas before them all: If thou, being a Jew, liveſt after the manner of the Gentiles, and not as the Jews do, how doſt thou compel the Gentiles to live as do the Jews.

15 We by nature are Jews, and not of the Gentiles ſinners.

16 But knowing that man is not juſtified by the works of the law, but by the faith of JESUS Chriſt; we alſo believe in Chriſt JESUS, that we may be juſtified by the faith of Chriſt, and not by the works of the law: becauſe by the works of the law no fleſh ſhall be juſtified.

17 But if while we ſeek to be juſtified in Chriſt, we ourſelves alſo are found ſinners; is Chriſt then the Miniſter of ſin? God forbid.

18 For if I build up again the things which I have deſtroyed, I make myſelf a prevaricator.

19 For I, through the law, am dead to the law, that I may live to God: with Chriſt I am nailed to the croſs.

20 And I live, now not I; but Chriſt liveth in me. And that I live now in the fleſh: I live in the faith of the ſon of God, who loved me, and delivered himſelf for me.

21 I caſt not away the grace of God. For if juſtice be by the law, then Chriſt died in vain.

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(*a*) Ver. 11 *I withſtood*, &c. The fault, that is here noted in the conduct of St. Peter, was only a certain imprudence, in withdrawing himſelf from the table of the Gentiles, for fear of giving offence to the Jewiſh Converts: But that in ſuch circumſtances, when his ſo doing might be of ill conſequence to the Gentiles; who might be induced thereby to think themſelves obliged to conform to the Jewiſh way of living; to the prejudice of their Chriſtian liberty. Neither was St. Paul's reprehending him any argument againſt his ſupremacy: For in ſuch caſes an inferior may, and ſometimes ought, with reſpect admoniſh his Superior.

CHAP.

## CHAP. III.

O Senſeleſs Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes JESUS Chriſt hath been ſet forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit, by the works of the law or by the hearing of faith?

3 Are you ſo fooliſh, that, whereas you began in the Spirit, you would now be made perfect by the fleſh?

4 Have you ſuffered ſo great things in vain? If it be yet in vain.

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith.

6 As it is written: *Abraham believed God, and it was reputed to him unto juſtice.*

7 Know ye therefore that they who are of faith, the ſame are the children of Abraham.

8 And the Scripture foreſeeing, that God juſtifieth the Gentiles by faith, told unto Abraham before *In thee ſhall all nations be bleſſed.*

9 Therefore they that are of faith, ſhall be bleſſed with faithful Abraham.

10 For as many as are of the works of the law, are under a curſe. For it is written: *Curſed is every one, that abideth not in all things, which are written in the book of the law, to do them.*

11 But that in the law no man is juſtified with God, it is manifeſt: becauſe *the juſt man liveth by faith.*

12 But the law is not of faith: but, *He that doth thoſe things, ſhall live in them.*

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us (for it is written: *Curſed is every one that hangeth on a tree*)

14 That the bleſſing of Abraham might come on the Gentiles through Chriſt JESUS: that we may receive the promiſe of the Spirit by faith.

15 Brethren (I ſpeak after the manner of man) yet a man's teſtament if it be confirmed, no man deſpiſeth, nor addeth to it.

16 To Abraham were the promiſes made and to his ſeed. He ſaith not, *And to his ſeeds*, as of many: but as of one, *And to thy ſeed*, which is Chriſt.

17 Now this I ſay, that the teſtament which was confirmed by God, the law which was made after four hundred and thirty years, doth not diſannul, to make the promiſe of no effect.

18 For if the inheritance be of the law, it is no more of promiſe. But God gave it to Abraham by promiſe.

19 Why then was the law? It

It was ſet becauſe of tranſgreſſions, until the ſeed ſhould come, to whom he made the promiſe, being ordained by Angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then againſt the promiſes of God? God forbid. For if there had been a law given which could give life, verily juſtice ſhould have been by the law.

22 But the Scripture hath concluded all under ſin, that the promiſe by the faith of JESUS Chriſt might be given to them that believe.

23 But before the faith came, we were kept under the law ſhut up unto that faith which was to be revealed

24 Wherefore the law was our (*a*) pedagogue in Chriſt; that we might be juſtified by faith.

25 But after the faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Chriſt JESUS.

27 For as many of you as have been baptized in Chriſt, have put on Chriſt.

28 There is (*b*) neither Jew, nor Greek: there is neither bond, nor free: there is neither male, nor female. For you are all one in Chriſt JESUS.

29 And if you be Chriſt's, then are you the ſeed of Abraham, heirs according to the promiſe.

## CHAP. IV.

NOW I ſay: As long as the heir is a child, he differeth nothing from a ſervant, though he be Lord of all:

2 But is under tutors and governors until the time appointed by the father:

3 So we alſo, when we were children, were (*a*) ſerving under the elements of the world.

4 But when the fulneſs of the time was come, God ſent his ſon made of a woman, made under the law:

5 That he might redeem them who were under the law; that we might receive the adoption of ſons.

6 And becauſe you are ſons, God hath ſent the Spirit of

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(*a*) Ver. 24 *Pedagogue.* Schoolmaſter, conducter or inſtructer.

(*b*) Ver. 28 *Neither Jew* &c. That is, no diſtinction of Jew, &c.

(*a*) Ver. 3 *Serving under the elements*, &c. that is, under the firſt rudiments of religion, in which the carnal Jews were trained up: or, under thoſe corporeal creatures, uſed in their manifold rites, ſacrifices and ſacraments.

his

his ſon into your hearts, crying: Abba, Father.

7 Therefore now he is not a ſervant, but a ſon. And if a ſon, an heir alſo through God.

8 But then indeed, not knowing God, you ſerved them who by nature are not Gods.

9 But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, which you deſire to ſerve again?

10 (*b*) You obſerve days, and months, and times, and years.

11 I am afraid of you, leſt perhaps I have laboured in vain among you.

12 Be ye as I, becauſe I alſo am as you: Brethren, I beſeech you: you have not injured me at all.

13 And you know how through infirmity of the fleſh I preached the Goſpel to you heretofore: And your temptation in my fleſh

14 You deſpiſed not, nor rejected: but received me as an Angel of God, *even* as Chriſt JESUS.

15 Where is then your bleſſedneſs? For I bear you witneſs, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy, becauſe I tell you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am preſent with you.

19 My little children, of whom I am in labour again, until Chriſt be formed in you.

20 And I would willingly be preſent with you now, and change my voice: becauſe I am aſhamed for you.

21 Tell me, you that deſire to be under the law, have you not read the law?

22 For it is written that Abraham had two ſons: the one by a bond-woman, and the other by a free-woman.

23 But he who was of the bond-woman, was born according to the fleſh: but he he of the free-woman, *was* by promiſe.

24 Which things are ſaid by an allegory. For theſe are the two teſtaments. The one

(*b*) Ver. 10 *You obſerve days*, &c. He ſpeaks not of the obſervance of the Lord's day, or other Chriſtian feſtivals; but either of the ſuperſtitious obſervation of days *lucky* and *unlucky*; or elſe of the Jewiſh feſtivals, to the obſervance of which certain Jewiſh teachers ſought to induce the Galatians.

from

from Mount Sina, engendring unto bondage; which is Agar:

25 For Sina is a mountain in Arabia, which hath affinity to that Jeruſalem which now is, and is in bondage with her children.

26 But that Jeruſalem, which is above, is free; which is our mother.

27 For it is written: *Rejoice thou barren, that beareſt not: break forth and cry, thou that travelleſt not: for many are the children of the deſolate, more than of her that hath a husband.*

28 Now we, Brethren, as Iſaac was, are the children of promiſe.

29 But as then he, that was born according to the fleſh, perſecuted him that was after the ſpirit; ſo alſo it is now.

30 But what ſaith the Scripture? *Caſt out the bond-woman and her ſon. For the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.*

31 So then, Brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Chriſt hath made us free.

## CHAP V.

STAND faſt, and be not held again under the yoke of bondage.

2 Behold I Paul tell you that, if you be circumciſed, Chriſt ſhall profit you nothing.

3 And I teſtify again to every man circumciſing himſelf, that he is a debtor to do the whole law.

4 You are made void of Chriſt, you who are juſtified in the law: you are fallen from grace.

5 For we in ſpirit, by faith, wait for the hope of juſtice.

6 For in Chriſt JESUS neither circumciſion availeth any thing, nor uncircumciſion: but faith that worketh by charity.

7 You did run well, who hath hindered you that you ſhould not obey the truth?

8 This perſuaſion is not from him that calleth you.

9 A little leaven corrupteth the whole lump.

10 I have confidence in you in the Lord: that you will not be of another mind: but he, that troubleth you, ſhall bear the judgment, whoſoever he be.

11 And I, Brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? Then is the ſcandal of the croſs made void.

12 I would they were even cut off, who trouble you.

13 For you, Brethren, have been called unto liberty: only make not liberty an occaſion to the fleſh, but by charity of the ſpirit ſerve one another.

14 For all the law is fulfilled in one word: *Thou ſhalt love thy neighbour as thyſelf.*

15 But if you bite and devour one another: take heed

you be not conſumed one of another.

16 I ſay then, walk in the Spirit, and you ſhall not fulfil the luſts of the fleſh.

17 For the fleſh luſteth againſt the Spirit: and the Spirit againſt the fleſh; for theſe are contrary one to another: ſo that you do not the things that you would.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the fleſh are manifeſt, which are, fornication, uncleanneſs, immodeſty, luxury,

20 Idolatry, witch-crafts, enmities, contentions, emulations, wraths, quarrels, diſſenſions, ſects,

21 Envies, murders, drunkenneſs, revellings, and ſuch like. Of the which I foretell you, as I have foretold to you, that they, who do ſuch things, ſhall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodneſs, longanimity,

23 Mildneſs, faith, modeſty, continency, chaſtity. Againſt ſuch there is no law.

24 And they that are Chriſt's, have crucified their fleſh with the vices and concupiſcences.

25 If we live in the Spirit, let us alſo walk in the Spirit,

26 Let us not be made deſirous of vain glory, provoking one another, envying one another.

## CHAP. VI.

BRETHREN, and if a man be overtaken in any fault, you, who are ſpiritual, inſtruct ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.

2 Bear ye one another's burdens: and ſo you ſhall fulfil the law of Chriſt.

3 For if any man think himſelf to be ſomething, whereas he is nothing, he deceiveth himſelf.

4 But let every one prove his own work, and ſo he ſhall have glory in himſelf only, and not in another.

5 For every one ſhall bear his own burden.

6 And let him, that is inſtructed in the word, communicate to him, that inſtructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man ſhall ſow, thoſe alſo ſhall he reap. For he, that ſoweth in his fleſh, of the fleſh alſo ſhall reap corruption. But he, that ſoweth in the Spirit, of the Spirit ſhall reap life everlaſting.

9 And in doing good, let us not fail. For in due time we ſhall reap not failing.

10 Therefore, whilſt we have time, let us work good to all men, but eſpecially to thoſe who are of the houſhold of the faith.

11 See what a letter I have written to you with my own hand.

12 For as many as deſire to pleaſe in the fleſh, they conſtrain you to be circumciſed, only that they may not ſuffer the perſecution of the croſs of Chriſt.

13 For neither they themſelves who are circumciſed, keep the law: but they will have you to be circumciſed, that they may glory in your fleſh.

14 But God forbid that I ſhould glory, ſave in the croſs of our Lord JESUS Chriſt; by whom the world is crucified to me, and I to the world.

15 For in Chriſt JESUS neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And whoſoever ſhall follow this rule, peace on them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man be troubleſome to me. For I bear the marks of the Lord JESUS in my body.

18 The grace of our Lord JESUS Chriſt be with your ſpirit, Brethren. Amen.

# *The* EPISTLE *of St.* PAUL *to the* EPHESIANS.

## CHAP. I.

PAUL an Apoſtle of JESUS Chriſt by the will of God, to all the Saints who are at Epheſus; and to the faithful in Chriſt JESUS.

2 Grace be to you and peace from God our Father, and from the Lord JESUS Chriſt.

3 Bleſſed be the God and Father of our Lord JESUS Chriſt, who hath bleſſed us with ſpiritual bleſſings in (*a*) heavenly *places*, in Chriſt:

4 As he choſe us in him before the foundation of the world, that we ſhould be holy and unſpotted in his ſight in charity.

5 Who hath predeſtinated us unto the adoption of children through JESUS Chriſt unto himſelf; according to the purpoſe of his will:

6 Unto the praiſe of the glory of his grace, in which he hath graced us in his beloved Son.

7 In whom we have redemption through his blood, the remiſſion of ſins, according to the riches of his grace.

8 Which hath ſuper-abounded in us in all wiſdom and prudence,

(*a*) Ver. 3 *In cæleſtibus*: in heavenly *places*, or in heavenly *things*.

9 That he might make known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in him,

10 In the diſpenſation of the fulneſs of times, to re-eſtabliſh all things in Chriſt, that are in heaven and on earth, in him.

11 In whom we alſo are called by lot, being predeſtinated according to the purpoſe of him, who worketh all things according to the counſel of his will:

12 That we may be unto the praiſe of his glory, we who before hoped in Chriſt:

13 In whom you alſo, after you had heard the word of truth (the Goſpel of your ſalvation:) in whom alſo believing you were ſigned with the holy Spirit of promiſe,

14 Who is the pledge of our inheritance, unto the redemption of (*b*) acquiſition, unto the praiſe of his glory.

15 Wherefore I alſo hearing of your faith that is in the Lord JESUS, and of your love towards all the ſaints,

16 Ceaſe not to give thanks for you, making commemoration of you in my prayers,

17 That the God of our Lord JESUS Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and of revelation, in the knowledge of him,

18 The eyes of your heart enlightned, that you may know what the hope is of his calling, and what are the riches of the glory of his inheritance in the ſaints,

19 And what is the exceeding greatneſs of his power towards us who believe, according to the operation of the might of his power,

20 Which he wrought in Chriſt, raiſing him up from the dead, and ſetting him on his right hand in the heavenly *places*,

21 Above all Principality, and Power, and Virtue, and Domination, and every name that is named not only in this world, but alſo in that which is to come.

22 And he hath ſubjected all things under his feet: and hath made him head over all the Church,

23 Which is his body, and the fulneſs of him, who is filled all in all.

## CHAP. II.

AND you, when you were dead in your offences and ſins,

2 Wherein in time paſt you walked according to the courſe of this world, according to the prince of the power of this air, of the ſpirit that now worketh on the children of unbelief,

3 In which alſo we all converſed in time paſt, in the de-

(*b*) Ver. 14 a purchaſed poſſeſſion.

ſires

ſires of our fleſh, fulfilling the will of the fleſh and of *our* thoughts, and were by nature children of wrath, even as the reſt:

4 But God (who is rich in mercy) for his exceeding charity wherewith he loved us,

5 Even when we were dead in ſins, hath quickned us together in Chriſt, (by whoſe grace you are ſaved,)

6 And hath raiſed us up together, and hath made us ſit together in the heavenly *places* through Chriſt JESUS.

7 That he might ſhew in the ages to come the abundant riches of his grace, in his bounty towards us in Chriſt JESUS.

8 For by grace you are ſaved through faith, and that not of your ſelves, for it is the gift of God;

9 (*a*) Not of works, that no man may glory.

10 For we are his workmanſhip, created in Chriſt JESUS in good works, which God hath prepared that we ſhould walk in them.

11 For which cauſe be mindful that you being heretofore Gentiles in the fleſh, who are called uncircumciſion by that which is called circumciſion in the fleſh, made by hands.

12 That you were at that time without Chriſt, being aliens from the converſation of Iſrael, and ſtrangers to the teſtaments, having no hope of the promiſe, and without God in this world.

13 But now in Chriſt JESUS, you, who ſome time were afar off, are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his fleſh:

15 Making void the law of commandments *contained* in decrees: that he might make the two in himſelf into one new man, making peace,

16 And might reconcile both to God in one body by the croſs, killing the enmities in himſelf.

17 And coming, he preached peace to you that were afar off, and peace to them that were nigh.

18 For by him we have acceſs both in one Spirit to the Father.

19 Now therefore you are no more ſtrangers and foreigners: but you are fellow-citizens with the ſaints, and the domeſticks of God,

20 Built upon the foundation of the Apoſtles and Prophets, JESUS Chriſt himſelf being the chief corner-ſtone:

21 In whom all the build-

(*a*) Ver. 9 *Not of works*, as of our own growth, or from ourſelves: but as from the grace of God.

ing, being framed together, groweth up into an holy temple in the Lord.

22 In whom you alſo are built together into an habitation of God in the Spirit.

## CHAP. III.

FOR this cauſe, I Paul the priſoner of JESUS Chriſt, for you Gentiles:

2 If yet you have heard of the diſpenſation of the grace of God, which is given me towards you.

3 How that according to revelation, the myſtery has been made known to me, as I have written above in few words:

4 As you reading may underſtand my knowledge in the myſtery of Chriſt,

5 Which in other generations was not known to the ſons of men, as it is now revealed to his holy Apoſtles, and Prophets in the Spirit.

6 That the Gentiles ſhould be fellow-heirs and of the ſame body and copartners of his promiſe in Chriſt JESUS by the Goſpel:

7 Of which I am made a miniſter according to the gift of the grace of God, which is given to me according to the operation of his power.

8 To me, the leaſt of all the ſaints, is given this grace, to preach among the Gentiles the unſearchable riches of Chriſt,

9 And to enlighten all men that they may ſee what is the diſpenſation of the myſtery which hath been hidden from eternity in God, who created all things:

10 That the manifold wiſdom of God may be made known to the Principalities and Powers in the heavenly *places* through the Church,

11 According to the eternal purpoſe, which he made in Chriſt JESUS our Lord.

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

13 Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14 For this cauſe I bow my knees to the Father of our Lord JESUS Chriſt,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be ſtrengthened by his Spirit with might unto the inward man.

17 That Chriſt may dwell by faith in your hearts: that being rooted and founded in charity,

18 You may be able to comprehend, with all the ſaints, what is the breadth, and length, and heighth and depth,

19 To know alſo the charity of Chriſt, which ſurpaſſeth all knowledge, that you may be filled unto all the fulneſs of God.

20 Now

20 Now to him who is able to do all things more abundantly than we deſire or underſtand, according to the power that worketh in us:

21 To him be glory in the Church, and in Chriſt JESUS, unto all generations world without end. Amen.

## CHAP. IV.

I Therefore, a priſoner in the Lord, beſeech you that you walk worthy of the vocation in which you are called.

2 With all humility and mildneſs, with patience, ſupporting one another in charity.

3 Careful to keep the unity of the Spirit in the bond of peace.

4 One body and one Spirit: as you are called in one hope of your calling.

5 One Lord, one faith, one baptiſm.

6 One God and Father of all, who is above all, and through all, and in us all.

7 But to every one of us is given grace according to the meaſure of the giving of Chriſt.

8 Wherefore he ſaith: *Aſcending on high he led captivity captive: he gave gifts to men.*

9 Now that he aſcended, what is it, but becauſe he alſo deſcended firſt into the lower parts of the earth?

10 He that deſcended is the ſame alſo that aſcended above all the heavens, that he might fill all things.

11 And (*a*) he gave ſome Apoſtles, and ſome Prophets, and other ſome Evangeliſts, and other ſome Paſtors and Doctors.

12 For the perfecting of the ſaints, for the work of the miniſtery, for the edifying of the body of Chriſt:

13 (*a*) Until we all meet into the unity of faith and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the age of the fulneſs of Chriſt:

14 That henceforth we be no more children toſſed to and fro, and carried about with every wind of doctrine by the wickedneſs of men, by cunning craftineſs by which they lie in wait to deceive.

15 But doing the truth in charity, we may in all things grow up in him who is the head, *even* Chriſt:

16 From whom the whole body, being compacted and fitly joined together, by what every joint ſupplieth, according to the operation in the meaſure of

(*a*) Ver. 11, 13 *He gave ſome Apoſtles——Until we all meet*, &c. Note here, that Chriſt has left in his Church a *perpetual* ſucceſſion of orthodox paſtors and teachers, to preſerve the faithful in unity and truth.

every

every part, maketh increaſe of the body unto the edifying of itſelf in charity.

17 This then I ſay and teſtify in the Lord: that henceforward you walk not as alſo the Gentiles walk in the vanity of their mind,

18 Having their underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts.

19 Who deſpairing, have given themſelves up to laſciviouſneſs, unto the working of all uncleanneſs, unto covetouſneſs.

20 But you have not ſo learned Chriſt:

21 If ſo be that you have heard him, and have been taught in him, as the truth is in JESUS,

22 To put off, according to your former converſation, the old man who is corrupted according to the deſire of error.

23 And be renewed in the ſpirit of your mind:

24 And put on the new man, who, according to God, is created in juſtice, and holineſs of truth.

25 Wherefore putting away lying, ſpeak ye the truth every man with his neighbour: for we are members one of another.

26 Be angry and ſin not. Let not the ſun go down upon your anger.

27 Give not place to the devil.

28 He that ſtole, let him now ſteal no more: but rather let him labour working with his hands the thing which is good, that he may have ſomething to give to him that ſuffereth need.

29 Let no evil ſpeech proceed from your mouth: but that which is good to the edification of faith, that it may miniſter grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are ſealed unto the day of redemption.

31 Let all bitterneſs and anger, and indignation and clamour, and blaſphemy be put away from you, with all malice.

32 And be ye kind one to another, merciful, forgiving one another, even as God, hath forgiven you in Chriſt.

## CHAP. V

BE ye therefore followers of God, as moſt dear children:

2 And walk in love, as Chriſt alſo hath loved us and hath delivered himſelf for us, an oblation and a ſacrifice to God for an odour of ſweetneſs.

3 But fornication and all uncleaneſs, or covetouſneſs, let it not ſo much as be named among you, as becometh ſaints:

4 Or

4 Or obſcenity, or fooliſh talking, or ſcurrility, which is to no purpoſe: but rather giving of thanks.

5 For know ye this and underſtand that no fornicator, or unclean, or covetous perſon (which is a ſerving of idols) hath inheritance in the kingdom of Chriſt and of God.

6 Let no man deceive you with vain words. For becauſe of theſe things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkneſs, but now light in the Lord. Walk then as children of the light:

9 For the fruit of the light is in all goodneſs, and juſtice, and truth:

10 Proving what is well-pleaſing to God:

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For the things that are done by them in ſecret, it is a ſhame even to ſpeak of.

13 But all things that are reproved, are made manifeſt by the light. For all, that is made manifeſt, is light.

14 Wherefore he ſaith: *Riſe thou that ſleepeſt, and ariſe from the dead: and Chriſt ſhall enlighten thee.*

15 See therefore, brethren, how you walk circumſpectly. Not as unwiſe,

16 But as wiſe: redeeming the time, becauſe the days are evil.

17 Wherefore become not unwiſe, but underſtanding what is the will of God.

18 And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit,

19 Speaking to yourſelves in pſalms and hymns, and ſpiritual canticles, ſinging and making melody in your hearts to the Lord:

20 Giving thanks always for all things, in the name of our Lord JESUS Chriſt, to God and the Father.

21 Being ſubject one to another in the fear of Chriſt.

22 Let women be ſubject to their husbands, as to the Lord:

23 Becauſe the husband is the head of the wife: as Chriſt is the head of the Church. He is the Saviour of his body.

24 Therefore (*a*) as the Church is ſubject to Chriſt, ſo alſo let the wives be to their husbands in all things.

25 Husbands, love your

(*a*) Ver. 24 *As the church is ſubject to Chriſt.* The Church then according to St. Paul is ever obedient to Chriſt; and can never fall from him, or turn an adultereſs.

wives

wives, as Chriſt alſo loved the Church, and delivered himſelf up for it:

26 That he might ſanctify it, cleanſing it by the laver of water in the word of life.

27 That he might preſent it to, himſelf a glorious Church not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.

28 So alſo ought men to love their wives as their own bodies. He that loveth his wife, loveth himſelf.

29 For no man ever hated his own fleſh: but nouriſheth and cheriſheth it, as alſo Chriſt doth the Church:

30 Becauſe we are members of his body, of his fleſh, and of his bones.

31 *For this cauſe ſhall a man leave his father and mother: and ſhall cleave to his wife, and they ſhall be two in one fleſh.*

32 This is a great ſacrament: but I ſpeak in Chriſt and in the Church.

33 Nevertheleſs let every one of you in particular love his wife as himſelf: and let the wife fear her husband.

## CHAP. VI.

CHILDREN, obey your parents in the Lord. For this is juſt.

2 *Honour thy father and thy mother* which is the firſt commandment with a promiſe:

3 *That it may be well with thee, and thou mayſt be long-lived upon earth.*

4 And you fathers, provoke not your children to anger: but bring them up in the diſcipline and correction of the Lord.

5 Servants, be obedient to them that are your lords according to the fleſh, with fear and trembling, in the ſimplicity of your heart, as to Chriſt:

6 Not ſerving to the eye, as it were pleaſing men, but, as the ſervants of Chriſt, doing the will of God from the heart,

7 With a good will ſerving, as to the Lord, and not to men.

8 Knowing that whatſoever good thing any man ſhall do, the ſame ſhall he receive from the Lord, whether he be bond, or free.

9 And you maſters, do the ſame things to them, forbearing threatnings: knowing, that the Lord both of them and you is in heaven: and there is no reſpect of perſons with him.

10 Finally, Brethren, be ſtrengthned in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to ſtand againſt the deceits of the devil.

12 For our wreſtling is not againſt

againſt fleſh and blood: but againſt principalities and powers, againſt the rulers of the world of this darkneſs, againſt the ſpirits of wickedneſs in the (*a*) high places.

13 Therefore take unto you the armour of God, that you may be able to reſiſt in the evil day, and to ſtand in all things perfect.

14 Stand therefore having your loins girt about with truth, and having on the breaſt-plate of juſtice,

15 And your feet ſhod with the preparation of the Goſpel of peace:

16 In all things taking the ſhield of faith, wherewith you may be able to extinguiſh all the fiery darts of the moſt wicked one.

17 And take unto you the helmet of ſalvation: and the ſword of the ſpirit (which is the word of God.)

18 By all prayer and ſupplication praying at all times in the ſpirit: and in the ſame watching with all inſtance and ſupplication for all the ſaints:

19 And for me, that ſpeech may be given me, that I may open my mouth with confidence, to make known the myſtery of the Goſpel,

20 For which I am an ambaſſador in a chain, ſo that therein I may be bold to ſpeak according as I ought.

21 But that you alſo may know the things that concern me, *and* what I am doing, Tychicus, my deareſt brother and faithful miniſter in the Lord, will make known to you all things:

22 Whom I have ſent to you for this ſame purpoſe, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren and charity with faith, from God the Father, and the Lord JESUS Chriſt.

24 Grace *be* with all them that love our Lord JESUS Chriſt in incorruption. Amen.

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(*a*) Ver. 12 *High places*, or *heavenly places*. That is to ſay, in the air, the loweſt of the celeſtial regions; which is full of theſe ſpirits of darkneſs. v 24 note in 1752 p. 99.

# *The* EPISTLE *of St.* PAUL *to the* PHILIPPIANS.

## CHAP. I.

PAUL and Timothy, the ſervants of JESUS Chriſt; to all the ſaints in Chriſt JESUS, who are at Philippi, with the biſhops and deacons.

2 Grace be unto you and peace from God our Father, and from the Lord JESUS Chriſt.

3 I give thanks to my God in every remembrance of you,

4 Always in all my prayers making ſupplication for you all, with joy;

5 For your communication in the Goſpel of Chriſt from the firſt day until now.

6 Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Chriſt JESUS.

7 As it is meet for me to think this for you all: for that I have you in my heart; and that in my bands, and in the defence, and confirmation of the Goſpel, you all are partakers of my joy.

8 For God is my witneſs, how I long after you all in the bowels of JESUS Chriſt.

9 And this I pray, that your charity may more and more abound in knowledge and in all underſtanding:

10 That you may approve the better things, that you may be ſincere and without offence unto the day of Chriſt,

11 Filled with the fruit of juſtice through JESUS Chriſt, unto the glory and praiſe of God.

12 Now, Brethren, I deſire you ſhould know, that the things which have happened to me have fallen out rather to the furtherance of the Goſpel:

13 So that my bonds are made manifeſt, in Chriſt, in all the court, and in all other places:

14 And many of the brethren in the Lord, *growing* confident by my bands, are much more bold to ſpeak the word of God without fear.

15 Some indeed even out of envy and contention: but ſome alſo for good-will preach Chriſt:

16 Some out of charity: knowing that I am ſet for the defence of the Goſpel.

17 And ſome out of contention preach Chriſt not ſincerely: ſuppoſing that they raiſe affliction to my bands.

18 But

18 But what then? So that by all means, whether by occaſion, or by truth, Chriſt be preached: in this alſo I rejoice, yea and will rejoice.

19 For I know that this ſhall fall out to me unto ſalvation, through your prayer and the ſupply of the Spirit of JESUS Chriſt,

20 According to my expectation and hope; that in nothing I ſhall be confounded, but with all confidence, as always, ſo now alſo ſhall Chriſt be magnified in my body, whether it be by life, or by death.

21 For to me, to live is Chriſt: and to die is gain.

22 And if to live in the fleſh (*a*) this is to me the fruit of labour, and what I ſhall chuſe I know not.

23 But I am ſtraitned between two: having a deſire to be diſſolved and to be with Chriſt, a thing by far the better.

24 But to abide ſtill in the fleſh, is more needful for you.

25 And having this confidence, I know that I ſhall abide, and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may abound in Chriſt JESUS for me, by my coming to you again.

27 Only let your converſation be worthy of the Goſpel of Chriſt: that, whether I come and ſee you, or being abſent, may hear of you that you ſtand faſt in one ſpirit, with one mind labouring together for the faith of the Goſpel.

28 And in nothing be ye terrified by the adverſaries: which to them is a cauſe of perdition, but to you of ſalvation, and this from God:

29 For unto you it is given for Chriſt, not only to believe in him, but alſo to ſuffer for him,

30 Having the ſame conflict as that which you have ſeen in me, and now have heard of me.

## CHAP. II.

IF there be therefore any conſolation in Chriſt, if any comfort of charity, if any ſociety of the ſpirit, if any bowels of commiſeration;

2 Fulfil ye my joy, that you be of one mind, having the ſame charity, being of one accord, agreeing in ſentiment.

3 Let nothing be done

(*a*) Ver. 22 *This is to me*, &c. His meaning is, that although his dying immediately for Chriſt would be his gain, by putting him preſently in poſſeſſion of heaven; yet he is doubtful what he ſhould chuſe, becauſe by ſtaying longer in the fleſh, he ſhould be more beneficial to the ſouls of his neighbours.

through contention, neither by vain-glory: but in humility, let each eſteem others better than themſelves:

4 Each one not conſidering the things that are his own, but thoſe that are other mens.

5 For let this mind be in you, which was alſo in Chriſt JESUS;

6 Who, being in the form of God, thought it not robbery, to be equal with God:

7 But (*a*) emptied himſelf, taking the form of a ſervant, being made in the likeneſs of men, and in habit found as a man.

8 He humbled himſelf, becoming obedient unto death: even to the death of the croſs.

9 For which cauſe God alſo hath exalted him, and hath given him a name which is above all names:

10 That in the name of JESUS every knee ſhould bow of thoſe that are in heaven, on earth, and under the earth.

11 And that every tongue ſhould confeſs that the Lord JESUS Chriſt is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed) not as in my preſence only, but much more now in my abſence, (*b*) with fear and trembling work out your ſalvation.

13 For it is God who worketh in you both to will and to accompliſh, according to *his* good will.

14 And do ye all things without murmurings and heſitations:

15 That you may be blameleſs, and ſincere children of God, without reproof, in the midſt of a crooked and perverſe generation: among whom you ſhine as lights in the world,

16 Holding forth the word of life to my glory in the day of Chriſt, becauſe I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the ſacrifice and ſervice of your faith, I rejoice and congratulate with you all.

18 And for the ſelf-ſame thing do you alſo rejoice, and congratulate with me.

19 And I hope in the Lord JESUS, to ſend Timothy unto you ſhortly, that I alſo may be of good comfort, when I know the things concerning you.

20 For I have no man ſo of the ſame mind, who with ſincere affection is ſolicitous for you.

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(*a*) Ver. 7 *Emptied himſelf, exinanivit*, made himſelf as of no account.

(*b*) Ver. 12 *With fear*, &c. Note this againſt the falſe faith, and preſumptuous ſecurity of modern ſectaries.

21 But

21 For all ſeek the things that are their own; not the things that are JESUS Chriſt's.

22 Now know ye the proof of him, that as a ſon with the father, ſo hath he ſerved with me in the Goſpel.

23 Him therefore I hope to ſend unto you immediately, ſo ſoon as I ſhall ſee how it will go with me.

24 And I truſt in the Lord that I myſelf alſo ſhall come to you ſhortly.

25 But I have thought it neceſſary to ſend to you Epaphroditus my brother and fellow-labourer and fellow-ſoldier, but your Apoſtle, and he that hath miniſtred to my wants.

26 For indeed he longed after you all: and was ſad, for that you had heard, that he was ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him: and not only on him, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 Therefore I ſent him the more ſpeedily: that, ſeeing him again, you may rejoice, and I may be without ſorrow.

29 Receive him therefore with all joy in the Lord: and treat with honour ſuch as he is.

30 Becauſe for the work of Chriſt, he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my ſervice.

## CHAP. III.

AS to the reſt, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed is not wearieſome, but to you is neceſſary.

2 Beware of dogs, beware of evil workers, beware of the conciſion.

3 For we are the circumciſion, who in ſpirit ſerve God: and glory in Chriſt JESUS, not having confidence in the fleſh.

4 Though I might alſo have confidence in the fleſh. If any other thinketh he may have confidence in the fleſh, I more,

5 Being circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews: according to the law, a Phariſee:

6 According to zeal, perſecuting the Church of God: according to the juſtice that is in the law, converſing without blame.

7 But the things that were gain to me, the ſame I have counted loſs for Chriſt,

8 Farthermore I count all things to be but loſs, for the excellent knowledge of JESUS Chriſt my Lord: for whom I have ſuffered the loſs of all things, and count them but as dung, that I may gain Chriſt:

9 And may be found in

him not having my juſtice, which is of the law, but that which is of the faith of Chriſt JESUS, which is of God, juſtice in faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death,

11 If by any means I may attain to the reſurrection which is from the dead.

12 Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am alſo apprehended by Chriſt JESUS.

13 Brethren, I do not count myſelf to have apprehended. But one thing *I do:* forgetting the things that are behind, and ſtretching forth myſelf to thoſe that are before,

14 I preſs towards the mark, to the prize of the ſupernal vocation of God in Chriſt JESUS.

15 Let us therefore, as many as are perfect, be thus minded: and if in any thing you be otherwiſe minded, this alſo God will reveal to you.

16 Nevertheleſs whereunto we are come, that we be of the ſame mind, let us alſo continue in the ſame rule.

17 Be followers of me, Brethren, and obſerve them who walk ſo as you have our model.

18 For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the croſs of Chriſt;

19 Whoſe end is deſtruction: whoſe God is their belly: and whoſe glory is in their ſhame: who mind earthly things.

20 But our converſation is in Heaven: from whence alſo we look for the Saviour, our Lord JESUS Chriſt,

21 Who will reform the body of our lowneſs, made like to the body of his glory, according to the operation whereby alſo he is able to ſubdue all things unto himſelf.

## CHAP. IV.

THEREFORE, my dearly beloved Brethren, and moſt deſired, my joy and my crown: ſo ſtand faſt in the Lord, my dearly beloved.

2 I beg of Euodia, and I beſeech Syntyche to be of one mind in the Lord.

3 And I entreat thee alſo my (*a*) ſincere companion, help thoſe women that have laboured with me in the Goſ-

(*a*) Ver. 3 *Sincere companion.* Proteſtants render it *true yoke-fellow*, to inſinuate that St. *Paul* here ſpeaks to his *wife:* whereas he plainly tells us, 1 *Cor.* vii. 8, that he had no wife.

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pel with Clement, and the reſt of my fellow-labourers, whoſe names are in the book of life.

4 Rejoice in the Lord always; again, I ſay, rejoice.

5 Let your modeſty be known to all men. The Lord is nigh.

6 Be nothing ſolicitous: but in every thing by prayer and ſupplication with thankſgiving let your petitions be made known to God.

7 And the peace of God, which ſurpaſſeth all underſtanding, keep your hearts and minds in Chriſt JESUS.

8 For the reſt, Brethren, whatſoever things are true, whatſoever modeſt, whatſoever juſt, whatſoever holy, whatſoever lovely, whatſoever of good fame, if there be any virtue, if any praiſe of diſcipline, think on theſe things.

9 The things which you have both learned, and received, and heard, and ſeen in me; theſe do ye, and the God of peace ſhall be with you.

10 Now I rejoiced in the Lord exceedingly, that now at length your thought for me hath flouriſhed again, as you did alſo think: but you were buſied.

11 I ſpeak not as it were for want. For I have learned, in whatſoever ſtate I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound: (every where, and in all things I am inſtructed) both to be full, and to be hungry; both to abound, and to ſuffer need.

13 I can do all things in him who ſtrengtheneth me.

14 Nevertheleſs you have done well, in communicating to my tribulation.

15 And you alſo know, O Philippians, that in the beginning of the Goſpel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but you only:

16 For unto Theſſalonica alſo, you ſent once and again for my uſe.

17 Not that I ſeek the gift, but I ſeek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphroditus the things you ſent, an odour of ſweetneſs, an acceptable ſacrifice, pleaſing God.

19 And may my God ſupply all your want according to his riches in glory, in Chriſt JESUS.

20 Now to God and our Father be glory world without end. Amen.

21 Salute ye every ſaint in Chriſt JESUS.

22 The brethren, who are with me, ſalute you. All the ſaints ſalute you: eſpecially they that are of Ceſar's houſhold.

23 The grace of our Lord JESUS Chriſt be with your ſpirit. Amen.

# *The* EPISTLE *of St.* PAUL *to the* COLOSSIANS.

## CHAP. I.

PAUL, an Apoſtle of JESUS Chriſt, by the will of God, and Timothy a brother:

2 To the ſaints and faithful brethren in Chriſt JESUS, who are at Coloſſa.

3 Grace be to you and peace from God our Father, and from the Lord JESUS Chriſt. We give thanks to God, and the Father of our Lord JESUS Chriſt, praying always for you:

4 Hearing your faith in Chriſt JESUS, and the love which you have towards all the ſaints.

5 For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the Goſpel,

6 Which is come unto you, as alſo it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, ſince the day you heard and knew the grace of God in truth,

7 As you learned of Epaphras our moſt beloved fellow-ſervant, who is for you a faithful miniſter of Chriſt JESUS,

8 Who alſo hath manifeſted to us your love in the ſpirit.

9 Therefore we alſo, from the day that we heard it, ceaſe not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wiſdom, and ſpiritual underſtanding:

10 That you may walk worthy of God, in all things pleaſing: being fruitful in every good work, and increaſing in the knowledge of God:

11 Strengthned with all might, according to the power of his glory, in all patience and long ſuffering with joy.

12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the ſaints in light:

13 Who hath delivered us from the power of darkneſs and hath tranſlated us into the Kingdom of the Son of his love,

14 In whom we have redemption through his blood the remiſſion of ſins:

15 Who is the image of the inviſible God, the (*a*) firſt-born of every creature:

16 For in him were all things created in heaven, and

(*a*) Ver. 15 *The firſt born*, &c. That is, born before the whole creation.

on

on earth, visible, and invisible, whether Thrones, or Dominations, or Principalities or Powers: all things were created by him and in him:

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the Church, who is the beginning, the first-born from the dead: that in all things, he may hold the primacy:

19 Because in him, it hath well pleased the Father, that al fulness should dwell:

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven.

21 And you, whereas you were some-time alienated and enemies in mind, in evil works:

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the Gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are (*a*) wanting of the sufferings of Christ, in my flesh for his body, which is the Church:

25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God,

26 The mystery which hath been hidden from ages and generations, but now is manifested to his saints,

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory,

28 Whom we preach admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ JESUS.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

## CHAP. II.

FOR I would have you know, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh:

2 That their hearts may be

(*b*) Ver. 24 *Wanting*. There is no *want* in the sufferings of Christ in himself as *head*: but many sufferings are still *wanting*, or are still to come, in his body the Church, and his members the faithful.

comforted

comforted, being inſtructed in charity, and unto all riches of fulneſs of underſtanding, unto the knowledge of the myſtery of God the Father and of Chriſt JESUS;

3 In whom are hid all the treaſures of wiſdom and knowledge.

4 Now this I ſay that no man may deceive you by loftineſs of words.

5 For though I be abſent in body, yet in ſpirit I am with you; rejoicing, and beholding your order, and the ſtedfaſtneſs of your faith which is in Chriſt.

6 As therefore you have received JESUS Chriſt the Lord, walk ye in him,

7 Rooted and built up in him and confirmed in the faith, as alſo you have learned, abounding in him in thankſgiving.

8 Beware leſt any man cheat you by philoſophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Chriſt.

9 For in him dwelleth all the fulneſs of the Godhead corporally:

10 And you are filled in him, who is the head of all principality and power:

11 In whom alſo you are circumciſed with circumciſion not made by hand in deſpoiling of the body of the fleſh, but in the circumciſion of Chriſt:

12 Buried with him in baptiſm, in whom alſo you are riſen again by the faith of the operation of God, who hath raiſed him up from the dead.

13 And you, when you were dead in your ſins, and the uncircumciſion of your fleſh, he hath quickned together with him; forgiving you all offences,

14 Blotting out the handwriting of the decree that was againſt us, which was contrary to us. And he hath taken the ſame out of the way, faſtning it to the croſs:

15 And deſpoiling the principalities and powers, he hath expoſed them confidently in open ſhew, triumphing over them in himſelf.

16 Let no man therefore judge you (*a*) in meat or in drink, or in reſpect of a feſtival day, or of the new moon, or of the ſabbaths:

17 Which are a ſhadow of things to come, but the body *is* Chriſt's.

18 Let no man ſeduce you,

(*a*) Ver. 16 *In meat*, &c. He means with regard to the Jewiſh obſervations of the diſtinction of clean and unclean meats; and of their *feſtivals*, *new moons*, and *ſabbaths*; as being no longer obligatory.

(*b*) willing

(*b*) willing in humility, and religion of angels, walking in the things which he hath not ſeen, in vain puffed up by the ſenſe of his fleſh,

19 And not holding the head, from which the whole body, by joints and bands being ſupplied with nouriſhment and compacted, groweth unto the increaſe of God.

20 If then you be dead with Chriſt from the elements of this world; why do you yet decree as living in the world?

21 (*c*) Touch not, taſte not, handle not:

22 Which all are unto deſtruction by the very uſe, according to the precepts and doctrines of men.

23 Which things have indeed a ſhew of wiſdom in ſuperſtition and humility, and not ſparing the body, not in any honour to the filling of the fleſh.

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(*b*) Ver. 18 *Willing*, &c. That is, by a ſelf-willed, ſelf-invented, ſuperſtitious worſhip, falſly pretending *humility*, but really proceeding from pride. Such was the worſhip, that many of the philoſophers (againſt whom St. Paul ſpeaks v. 8) paid to angels or demons, by ſacrificing to them, as carriers of intelligence betwixt God and men; pretending *humility* in ſo doing, as if God was too great to be addreſſed to by men; and ſetting aſide the mediatorſhip of Jeſus Chriſt; who is the head both of angels and men. Such alſo was the worſhip paid by the antient hereticks, diſciples of Simon and Menander, to the angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the Apoſtle here condemns, did not *hold the head*, (v. 19) that is, Jeſus Chriſt, and his mediatorſhip: and therefore what he writes here no ways touches the catholic doctrine and practice of deſiring our good angels to pray to God for us, through Jeſus Chriſt. St. Jerome [*Epiſt. ad Algas.*] underſtands by the *religion* or ſervice of *angels*, the Jewiſh religion given by angels; and ſuppoſes all that is here ſaid to be directed againſt the Jewiſh teachers, who ſought to ſubject the new Chriſtians to the obſervances of the Moſaick law.

(*c*) Ver. 21 *Touch not*, &c. The meaning is, that Chriſtians ſhould not ſubject themſelves either to the ordinances of the old law, forbidding touching or taſting things unclean: or to the ſuperſtitious inventions of hereticks, impoſing ſuch reſtraints, under pretence of wiſdom, humility or mortification; but without any warrant, either of Chriſt in the Goſpel, or of the Holy Ghoſt in the Church.

CHAP.

## CHAP. III.

THEREFORE, if you be riſen with Chriſt, ſeek the things that are above; where Chriſt is ſitting at the right hand of God:

2 Mind the things that are above, not the things that are upon the earth.

3 For you are dead; and your life is hid with Chriſt in God.

4 When Chriſt ſhall appear, who is your life; then you alſo ſhall appear with him in glory.

5 Mortify therefore your members which are upon the earth, fornication, uncleanneſs, luſt, evil concupiſcence, and covetouſneſs, which is the ſervice of idols.

6 For which things the wrath of God cometh upon the children of unbelief.

7 In which you alſo walked ſome time, when you lived in them.

8 But now lay you alſo all away: anger, indignation, malice, blaſphemy, filthy ſpeech out of your mouth.

9 Lye not one to another: ſtripping yourſelves of the old man with his deeds,

10 And putting on the new, him who is renewed unto knowledge, according to the image of him that created him.

11 Where there is neither Gentile nor Jew, circumciſion nor uncircumciſion, Barbarian nor Scythian, bond nor free: but Chriſt is all, and in all.

12 Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modeſty, patience,

13 Bearing with one another, and forgiving one another, if any have a complaint againſt another. Even as the Lord hath forgiven you, ſo you alſo.

14 But above all theſe things have charity, which is the bond of perfection:

15 And let the peace of Chriſt rejoice in your hearts, wherein alſo you are called in one body: and be ye thankful.

16 Let the word of Chriſt dwell in you abundantly, in all wiſdom: teaching and admoniſhing one another in pſalms, hymns, and ſpiritual canticles, ſinging in grace in your hearts to God.

17 All whatſoever you do in word or in work, all things *do ye* in the name of the Lord JESUS Chriſt, giving thanks to God and the Father by him.

18 Wives, be ſubject to your husbands, as it behoveth in the Lord.

19 Husbands love your wives, and be not bitter towards them.

20 Children, obey your parents in all things: for this is well-pleaſing to the Lord.

21 Fathers, provoke not your

your children to indignation; leſt they be diſcouraged.

22 Servants, obey in all things your maſters according to the fleſh, not ſerving to the eye, as pleaſing men, but in ſimplicity of heart, fearing God.

23 Whatſoever you do, do it from the heart as to the Lord, and not to men:

24 Knowing that you ſhall receive of the Lord the reward of inheritance. Serve ye the Lord Chriſt.

25 For he that doth wrong, ſhall receive *for* that which he hath done wrongfully: and there is no reſpect of perſons with God.

## CHAP. IV.

MASTERS, do to your ſervants that which is juſt and equal, knowing that you alſo have a maſter in heaven.

2 Be inſtant in prayer; watching in it in thankſgiving,

3 Praying withal for us alſo, that God may open unto us a door of ſpeech to ſpeak the myſtery of Chriſt (for which alſo I am bound)

4 That I may make it manifeſt as I ought to ſpeak.

5 Walk with wiſdom towards them that are without, redeeming the time.

6 Let your ſpeech be always in grace ſeaſoned with ſalt: that you may know how you ought to anſwer every man.

7 All the things that concern me, Tychicus, our deareſt brother, and faithful miniſter, and fellow-ſervant in the Lord, will make known to you,

8 Whom I have ſent to you for this ſame purpoſe, that he may know the things that concern you, and comfort your hearts,

9 With Oneſimus, a moſt beloved and faithful brother, who is one of you. All things that are done here, they ſhall make known to you.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Mark the couſin-german of Barnabas (touching whom you have received commandments, if he come unto you, receive him)

11 And Jeſus that is called Juſtus: who are of the circumciſion: theſe only are my helpers in the kingdom of God: who have been a comfort to me.

12 Epaphras ſaluteth you, who is one of you, a ſervant of Chriſt JESUS, who is always ſolicitous for you in prayers, that you may ſtand perfect and full in all the will of God.

13 For I bear him teſtimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis.

14 Luke, the moſt dear phyſician, ſaluteth you; and Demas.

15 Salute the brethren who are

are at Laodicea; and Nymphas, and the Church that is in his houſe.

16 And when this epiſtle ſhall have been read with you, cauſe that it be read alſo in the Church of the Laodiceans: and that you read that which is of the Laodiceans.

17 And ſay to Archippus: take heed to the miniſtery which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation of Paul with mine own hand. Be mindful of my bands. Grace be with you. Amen.

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# *The firſt* EPISTLE *of St.* PAUL *to the* THESSALONIANS.

## CHAP. I.

PAUL and Sylvanus and Timothy: to the Church of the Theſſalonians in God the Father, and in the Lord JESUS Chriſt.

2. Grace be to you and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceaſing,

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord JESUS Chriſt before God and our Father:

4 Knowing, Brethren beloved of God, your election:

5 For our Goſpel hath not been unto you in word only, but in power alſo, and in the Holy Ghoſt, and in much fulneſs, as you know what manner of men we have been among you for your ſakes.

6 And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghoſt:

7 So that you were made a pattern to all that believe in Macedonia and in Achaia.

8 For from you was ſpread abroad the word of the Lord, not only in Macedonia and in Achaia, but alſo in every place, your faith which is towards God, is gone forth, ſo that we need not to ſpeak any thing.

9 For they themſelves relate of us, what manner of entring in we had unto you; and how you turned to God from idols, to ſerve the living and true God.

10 And to wait for his Son from heaven (whom he raiſed up from the dead) JESUS, who hath delivered us from the wrath to come.

CHAP.

## CHAP. II.

FOR yourſelves know, Brethren, our entrance in unto you, that it was not in vain:

2 But having ſuffered many things before, and been ſhamefully treated (as you know) at Philippi, we had confidence in our God, to ſpeak unto you the Goſpel of God in much carefulneſs.

3 For our exhortation was not of error, nor of uncleanneſs, nor in deceit:

4 But as we were approved by God that the Goſpel ſhould be committed to us, even ſo we ſpeak: not as pleaſing men, but God, who proveth our hearts.

5 For neither have we uſed, at any time, the ſpeech of flattery, as you know; nor taken an occaſion of covetouſneſs, God is witneſs:

6 Nor ſought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdenſome to you, as the Apoſtles of Chriſt: but we became little ones in the midſt of you, as if a nurſe ſhould cheriſh her children:

8 So deſirous of you, we would gladly impart unto you not only the Goſpel of God, but alſo our own ſouls: becauſe you were become moſt dear unto us.

9 For you remember, Brethren, our labour and toil: working night and day leſt we ſhould be chargeable to any of you, we preached among you the Goſpel of God.

10 You are witneſſes, and God *alſo*, how holily, and juſtly, and without blame, we have been to you that have believed:

11 As you know in what manner, entreating and comforting you, (as a father doth his children.)

12 We teſtified to every one of you that you would walk worthy of God, who hath called you unto his kingdom and glory.

13 Therefore we alſo give thanks to God without ceaſing: becauſe that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

14 For you, Brethren, are become followers of the Churches of God which are in Judea, in Chriſt JESUS: for you alſo have ſuffered the ſame things from your own country-men, even as they have from the Jews,

15 Who both killed the Lord JESUS, and the Prophets, and have perſecuted us, and pleaſe not God, and are adverſaries to all men,

16 Prohibiting us to ſpeak

to the Gentiles that they may be ſaved, to fill up their ſins always: for the wrath of God is come upon them to the end.

17 But we, Brethren, being taken away from you for a ſhort time, in ſight, not in heart; have haſtned the more abundantly to ſee your face with great deſire.

18 For we would have come unto you, I Paul indeed, once and again: but Satan hath hindred us.

19 For what is our hope, or joy, or crown of glory? Are not you, in the preſence of our Lord JESUS Chriſt at his coming?

20 For you are our glory and joy.

## CHAP. III.

FOR which cauſe forbearing no longer, we thought it good to remain at Athens, alone:

2 And we ſent Timothy our brother, and the miniſter of God in the Goſpel of Chriſt, to confirm you and exhort you concerning your faith.

3 That no man ſhould be moved in theſe tribulations: for yourſelves know, that we are appointed thereunto.

4 For even when we were with you, we fore-told you that we ſhould ſuffer tribulations, as alſo it is come to paſs, and you know.

5 For this cauſe alſo I forbearing no longer, ſent to know your faith: leſt perhaps he that tempteth, ſhould have tempted you, and our labour ſhould be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, deſiring to ſee us, as we alſo to ſee you:

7 Therefore we were comforted, Brethren, in you, in all our neceſſity, and tribulation, by your faith,

8 Becauſe now we live, if you ſtand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

10 Night and day more abundantly praying that we may ſee your face, and may accompliſh thoſe things that are wanting to your faith?

11 Now God himſelf and our Father, and our Lord JESUS Chriſt direct our way unto you.

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do alſo towards you,

13 To confirm your hearts without blame, in holineſs, before God and our Father, at the coming of our Lord JESUS Chriſt with all his ſaints. Amen.

CHAP.

## CHAP. IV.

FOR the reſt therefore, Brethren, we pray and beſeech you in the Lord JESUS, that as you have received of us, how you ought to walk, and to pleaſe God, ſo alſo you would walk, that you may abound the more.

2 For you know what precepts I have given to you by the Lord JESUS.

3 For this is the will of God, your ſanctification: that you ſhould abſtain from fornication,

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour:

5 Not in the paſſion of luſt, like the Gentiles that know not God:

6 And that no man overreach, nor circumvent his brother in buſineſs: becauſe the Lord is the avenger of all theſe things, as we have told you before, and have teſtified.

7 For God hath not called us unto uncleanneſs, but unto ſanctification.

8 Therefore he that deſpiſeth theſe things, deſpiſeth not man but God: who alſo hath given his holy Spirit in us.

9 But as touching the charity of brotherhood, we have no need to write to you: for yourſelves have learned of God to love one another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, Brethren, that you abound more:

11 And that you uſe your endeavour to be quiet, and that you do your own buſineſs, and work with your own hands, as we commanded you: and that you walk honeſtly towards them that are without; and that you want nothing of any man's.

12 And we will not have you ignorant, Brethren, concerning them that are aſleep, that you be not ſorrowful, even as others who have no hope.

13 For if we believe that JESUS died and roſe again, even ſo them who have ſlept through JESUS, will God bring with him.

14 For this we ſay unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, ſhall not prevent them who have ſlept,

15 For the Lord himſelf ſhall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of God: and the dead who are in Chriſt, ſhall riſe firſt.

16 Then we who are alive, who are left, ſhall be taken up together with them in the clouds to meet Chriſt, into the

air, and ſo ſhall we be always with the Lord.

17 Wherefore comfort ye one another with theſe words.

## CHAP. V.

BUT of the times and moments, Brethren, you need not that we ſhould write to you.

2 For yourſelves know perfectly, that the day of the Lord ſhall ſo come, as a thief in the night.

3 For when they ſhall ſay, peace and ſecurity; then ſhall ſudden deſtruction come upon them, as the pains upon her that is with child, and they ſhall not eſcape.

4 But you, Brethren, are not in darkneſs; that that day ſhould overtake you as a thief,

5 For all you are the children of light, and children of the day: we are not of the night nor of darkneſs.

6 Therefore let us not ſleep as others do: but let us watch and be ſober.

7 For they that ſleep, ſleep in the night; and they that are drunk, are drunk in the night.

8 But let us, who are of the day, be ſober, having on the breaſt-plate of faith and charity, and for a helmet, the hope of ſalvation.

9 For God hath not appointed us unto wrath, but unto the purchaſing of ſalvation by our Lord JESUS Chriſt,

10 Who died for us: that, whether we watch or ſleep, we may live together with him.

11 For which cauſe comfort one another: and edify one another, as you alſo do.

12 And we beſeech you, Brethren, to know them who labour among you, and are over you in the Lord, and admoniſh you:

13 That you eſteem them more abundantly in charity for their work's ſake. Have peace with them.

14 And we beſeech you, Brethren, rebuke the unquiet, comfort the feeble-minded, ſupport the weak, be patient towards all men.

15 See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 Pray without ceaſing.

18 In all things give thanks: For this is the will of God in Chriſt JESUS concerning you all.

19 Extinguiſh not the ſpirit.

20 Deſpiſe not Prophecies.

21 But prove all things, hold faſt that which is good.

22 From all appearance of evil refrain yourſelves.

23 And may the God of peace himſelf ſanctify you in all things: that your whole ſpirit, and ſoul, and body, may be preſerved blameleſs in

v. 14 note in 1752

the

he coming of our Lord JESUS Chriſt.

24 He is faithful, who hath called you, who alſo will do it.

25 Brethren, pray for us.

26 Salute all the brethren in a holy kiſs.

27 I adjure you by the Lord that this epiſtle be read to all the holy brethren.

28 The grace of our Lord JESUS Chriſt be with you. Amen.

## *The ſecond* EPISTLE *of St.* PAUL *to the* THESSALONIANS.

### CHAP. I.

PAUL and Sylvanus and Timothy, to the Church of the Theſſalonians in God our Father and the Lord JESUS Chriſt.

2 Grace unto you and peace from God our Father, and from the Lord JESUS Chriſt.

3 We are bound to give thanks always to God for you, Brethren, as it is fitting, becauſe your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth:

4 So that we ourſelves alſo glory in you in the Churches of God, for your patience, and faith in all your perſecutions and tribulations, which you endure

5 For an example of the juſt judgment of God, that you may be counted worthy of the kingdom of God, for which alſo you ſuffer.

6 Seeing it is a juſt thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, reſt with us when the Lord JESUS ſhall be revealed from heaven with the Angels of his power:

8 In a flame of fire yielding vengeance to them who know not God, and who obey not the Goſpel of our Lord JESUS Chriſt.

9 Who ſhall ſuffer eternal punithment in deſtruction, from the face of the Lord and from the glory of his power:

10 When he ſhall come to be glorified in his ſaints, and to be made wonderful in all them who have believed: becauſe our teſtimony was believed upon you in that day.

11 Wherefore alſo we pray always for you: that our God would make you worthy of his vocation, and fulfil all the good pleaſure of his goodneſs and the work of faith in power,

12 That the name of our Lord JESUS may be glorified in you, and you in him, according to the grace of our God, and of the Lord JESUS Chriſt.

## CHAP. II.

AND we beſeech you, brethren, by the coming of our Lord JESUS Chriſt, and of our gathering together unto him;

2 That you be not eaſily moved from your mind, nor be frighted, neither by ſpirit, nor by word, nor by epiſtle as ſent from us, as if the day of the Lord were at hand.

3 Let no man deceive you by any means: for unleſs there come (*a*) a revolt firſt, and (*b*) the man of ſin be revealed, the ſon of perdition,

4 Who oppoſeth, and is lifted up above all that is called God, or that is worſhipped, ſo that he ſitteth (*c*) in the temple of God, ſhewing himſelf as if he were God.

5 Remember you not, that when I was yet with you, I told you theſe things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the myſtery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one ſhall be revealed, whom the Lord JESUS ſhall kill with the Spirit of his mouth; and ſhall deſtroy with the brightneſs of his coming: him,

9 Whoſe coming is accord-

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(*a*) Ver. 3 *A revolt.* This *revolt*, or *falling off*, is generally underſtood, by the antient Fathers, of a *revolt* from the Roman Empire, which was firſt to be deſtroyed before the coming of Antichriſt. It may perhaps be underſtood alſo of a *revolt* of many nations from the Catholic Church; which has in part happened already by the means of Mahomet, Luther, &c. and, as it may be ſuppoſed, will be more general in the days of Antichriſt: though even then the Catholic Church herſelf, if we believe the Scriptures and the Creed, never can *fall off* from Chriſt.

(*b*) *Ibid. The man of ſin.* Here muſt be meant ſome particular man, as is evident from the frequent repetition of the Greek article ὁ, *the* man of ſin, *the* ſon of perdition, *the* adverſary or oppoſer ὁ ἀντικείμενος. It agrees to the great Antichriſt, who will come before the end of the world; but by no means to any Chriſtian Biſhop: much leſs to a ſucceſſion of Chriſtian Biſhops. Some interpret it of Mahomet.

(*c*) Ver. 4 *In the temple.* Either that of Jeruſalem, which ſome think he will rebuild; or in the Chriſtian Churches, which he will pervert to his own worſhip: as Mahomet has done by the Churches of the Eaſt.

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ing to the working of ſatan, in all power, and ſigns and lying wonders,

10 And in all ſeduction of iniquity to them that periſh: becauſe they received not the love of the truth that they might be ſaved. Therefore (*d*) God ſhall ſend them the operation of error, to believe lying:

11 That all may be judged who have not believed the truth, but have conſented to iniquity.

12 But we ought to give thanks to God always for you, Brethren beloved of God, for that God hath choſen you firſtfruits unto ſalvation, in ſanctification of the Spirit and faith of the truth:

13 Whereunto alſo he hath called you by our Goſpel, unto the purchaſing of the glory of our Lord JESUS Chriſt.

14 Therefore, Brethren, ſtand faſt; and hold the (*e*) traditions which you have learned, whether by word, or by our epiſtle.

15 Now our Lord JESUS Chriſt himſelf and God and our Father who hath loved us, and hath given us everlaſting conſolation, and good hope in grace,

16 Exhort your hearts and confirm you in every good work and word.

## CHAP. III.

FOR the reſt, Brethren, pray for us, that the word of God may run and may be glorified even as among you:

2 And that we may be delivered from importunate and evil men: for all men have not faith.

3 But God is faithful, who will ſtrengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your hearts in the charity of God, and the patience of Chriſt.

6 And we denounce unto you, Brethren, in the name of our Lord JESUS Chriſt, that you withdraw yourſelves from every brother walking diſorderly, and not according to the tradition which they have received of us.

7 For yourſelves know how you ought to imitate us: for we were not unquiet among you:

8 Neither did we eat any

(*d*) Ver. 10 *God ſhall ſend*; that is, God ſhall ſuffer them to be deceived by lying wonders, and falſe miracles, in puniſhment of their not entertaining the love of truth.

(*e*) Ver. 14 *Traditions*. See here that the unwritten *Traditions* of the Apoſtles are no leſs to be received than their epiſtles.

man's

man's bread for nothing, but in labour and in toil we worked night and day, leſt we ſhould be chargeable to any of you.

9 Not as if we had not power: but that we might give ourſelves a pattern unto you, to imitate us.

10 For alſo when we were with you, this we declared to you, that, if any man will not work, neither let him eat.

11 For we have heard there are ſome among you who walk diſorderly, working not at all, but curiouſly meddling.

12 Now to them that are ſuch we denounce, and we beſeech them in the Lord JESUS Chriſt, that, working with ſilence, they would eat their own bread.

13 But you, Brethren, be not weary in well-doing.

14 And if any man obey not our word, by this epiſtle, note that man, and do not keep company with him, that he may be aſhamed.

15 Yet do not eſteem him as an enemy, but admoniſh him as a brother.

16 Now the Lord of peace himſelf give you everlaſting peace in every place. The Lord be with you all.

17 The ſalutation of Paul with my own hand: which is the ſign in every epiſtle. So I write.

18 The grace of our Lord JESUS Chriſt be with you all. Amen.

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# *The firſt* EPISTLE *of St.* PAUL *to* TIMOTHY.

## CHAP. I.

PAUL an Apoſtle of JESUS Chriſt according to the commandment of God our Saviour, and of Chriſt JESUS our hope:

2 To Timothy his beloved ſon in the faith. Grace, mercy, and peace from God the Father, and from Chriſt JESUS our Lord.

3 As I deſired thee to remain at Epheſus when I went into Macedonia, that thou mighteſt charge ſome not to teach otherwiſe,

4 Nor to give heed to fables and genealogies without end: which miniſter queſtions rather than the edification of God which is in faith.

5 Now the end of the commandment is charity from a pure heart, and a good conſcience, and an unfeigned faith.

6 From which things ſome going

going aſtray, are turned aſide unto vain babbling,

7 Deſiring to be teachers of the law, underſtanding neither the things they ſay, nor whereof they affirm.

8 But we know that the law is good, if a man uſe it lawfully:

9 Knowing this, that (*a*) the law is not made for the juſt man, but for the unjuſt and diſobedient, for the ungodly and for ſinners, for the wicked and defiled, for murtherers of fathers and murtherers of mothers, for man-ſlayers,

10 For fornicators, for them who defile themſelves with mankind, for men-ſtealers, for lyars, for perjured perſons, and whatever other thing is contrary to ſound doctrine,

11 Which is according to the Goſpel of the glory of the bleſſed God, which hath been committed to my truſt.

12 I give him thanks, who hath ſtrengthned me, *even* to Chriſt JESUS our Lord, for that he hath counted me faithful, putting me in the miniſtery.

13 Who before was a blaſphemer and a perſecutor and contumelious. But I obtained the mercy of God, becauſe I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Chriſt JESUS.

15 A faithful ſaying, and worthy of all acceptation, that Chriſt JESUS came into this world to ſave ſinners, of whom I am the chief.

16 But for this cauſe have I obtained mercy: that in me firſt Chriſt JESUS might ſhew forth all patience, for the information of them that ſhall believe in him unto life everlaſting.

17 Now to the King of ages, immortal, inviſible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, O ſon Timothy: according to the prophecies going before on thee, that thou war in them a good warfare,

19 Having faith and a good conſcience, which ſome rejecting have made ſhipwreck concerning the faith.

20 Of whom is Hymeneus and Alexander: whom I have delivered up to ſatan, that they may learn not to blaſpheme.

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(*a*) Ver. 9 *The law is not*, &c. He means that the juſt man doth good, and avoideth evil, not as *compelled* by the law; and merely for fear of the puniſhment appointed for tranſgreſſors; but voluntarily, and out of the love of God and virtue; and would do ſo, though there were no law.

CHAP.

## CHAP. II.

I Deſire therefore firſt of all that ſupplications, prayers, interceſſions and thankſgivings be made for all men,

2 For kings and for all that are in high ſtations: that we may lead a quiet and a peaceable life in all piety and chaſtity.

3 For this is good and acceptable in the ſight of God our Saviour,

4 Who will have all men to be ſaved, and to come to the knowledge of the truth.

5 For there is one God, and (*a*) one mediator of God and men, the man Chriſt JESUS:

6 Who gave himſelf a redemption for all, a teſtimony in due times.

7 Whereunto I am appointed a preacher and an Apoſtle (I ſay the truth, I lye not) a doctor of the Gentiles in faith and truth.

8 I will therefore that men pray in every place: lifting up pure hands without anger and contention.

9 In like manner women alſo in decent apparel: adorning themſelves with modeſty and ſobriety, not with plaited hair, or gold, or pearls, or coſtly attire,

10 But as it becometh women profeſſing godlineſs, with good works.

11 Let the woman learn in ſilence, with all ſubjection.

12 But I ſuffer not a woman to teach, nor to uſe authority over the man: but to be in ſilence.

13 For Adam was firſt formed; then Eve.

14 And Adam was not ſeduced; but the woman being ſeduced, was in the tranſgreſſion.

15 Yet ſhe ſhall be ſaved through child-bearing: if ſhe continue in faith and love and ſanctification with ſobriety.

## CHAP. III.

A Faithful ſaying. If a man deſire the office of a Biſhop, he deſireth a good work.

2 It behoveth therefore a

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(*a*) Ver. 5 *One mediator.* Chriſt is the *one*, and *only mediator* of *redemption*; who gave himſelf as the Apoſtle writes in the following verſe, a *redemption for all.* He is alſo the *only mediator*, who ſtands in need of no other to recommend his petitions to the Father. But this hinders not but that we may ſeek the prayers and interceſſion, as well of the faithful upon earth, as of the ſaints and angels in heaven, for obtaining mercy, grace and ſalvation through Jeſus Chriſt: As St. *Paul* himſelf often deſired the help of the prayers of the faithful, without any injury to the mediatorſhip of Jeſus Chriſt.

Biſhop

Biſhop to be blameleſs, the husband (*a*) of one wife, ſober, prudent, of good behaviour, chaſt, given to hoſpitality, a teacher.

3 Not given to wine, no ſtriker, but modeſt, not quarrelſome, not covetous, but

4 One that ruleth well his own houſe, having his children in ſubjection with all chaſtity.

5 But if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?

6 Not (*b*) a neophyt: leſt being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he muſt have a good teſtimony of them who are without: leſt he fall into reproach and the ſnare of the devil.

8 Deacons in like manner chaſte, not double-tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the myſtery of faith in a pure conſcience.

10 And let theſe alſo firſt be proved: and ſo let them miniſter, having no crime.

11 The women in like manner chaſte, not ſlanderers, but ſober, faithful in all things.

12 Let Deacons be the husbands of one wife: who rule well their children, and their own houſes.

13 For they that have miniſtred well, ſhall purchaſe to themſelves a good degree, and much confidence in the faith which is in Chriſt JESUS.

14 Theſe things I write to thee, hoping that I ſhall come to thee ſhortly.

15 But if I tarry long, that thou mayſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the Church of the living God, (*c*) the pillar and ground of truth.

16 And evidently great is the myſtery of godlineſs, which was manifeſted in the fleſh, was juſtified in the ſpirit, appeared unto Angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

## CHAP. IV

NOW the Spirit manifeſtly ſaith, that in the laſt

(*a*) Ver. 2 *Of one wife.* The meaning is not that every biſhop ſhould have a wife: (for St. Paul himſelf had none:) but that no one ſhould be admitted to the holy orders of Biſhop, Prieſt or Deacon, who had been married more than once.

(*b*) Ver. 6 *A neophyt.* That is, one lately baptiſed, a raw young convert.

(*c*) Ver 15 *The pillar and ground of the truth.* Therefore *the Church of the living God* can never uphold Errour, or bring in corruptions, ſuperſtition and idolatry.

laſt times ſome ſhall depart from the faith, giving heed to ſpirits of error, and doctrines of devils,

2 Speaking lies in hypocriſy, and having their conſcience ſeared.

3 (*a*) Forbidding to marry, to abſtain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thankſgiving:

5 For it is ſanctified by the word of God and prayer.

6 Theſe things propoſing to the brethren, thou ſhalt be a good miniſter of Chriſt JESUS, nouriſhed up in the words of faith and of the good doctrine which thou haſt attained unto.

7 But avoid fooliſh and old wives fables: and exerciſe thyſelf unto godlineſs.

8 For bodily exerciſe is profitable to little: but godlineſs is profitable to all things, having promiſe of the life that now is, and of that which is to come.

9 A faithful ſaying and worthy of all acceptation.

10 For therefore we labour and are reviled, becauſe we hope in the living God, who is the Saviour of all men, eſpecially of the faithful.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth: but be thou an example of the faithful, in word, in converſation, in charity, in faith, in chaſtity.

13 Till I come, attend unto reading, to exhortation, and to doctrine.

14 Neglect not the grace that is in thee, which was given thee by prophecy, with impoſition of the hands of the Prieſthood.

15 Meditate upon theſe things, be wholly in theſe things: that thy profiting may be manifeſt to all.

16 Take heed to thyſelf,

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(*a*) Ver. 3 *Forbidding to marry, to abſtain from meats*, &c. He ſpeaks of the *Gnoſticks*, the *Marcionites*, the *Encratites*, the *Manicheans*, and other ancient hereticks, who abſolutely condemned marriage, and the uſe of all kind of meat; becauſe they pretended that all *fleſh* was from an evil principle. Whereas the Church of God, ſo far from condemning marriage, looks upon it as a moſt holy ſacrament: and forbids it to none but ſuch as by vow have choſen the better part: and prohibits not the uſe of any meats whatſoever in proper times and ſeaſons; though ſhe does not judge all kind of diet proper for days of faſting and penance.

and

and to doctrine: be earneſt in them. For in doing this thou ſhalt both ſave thyſelf and them that hear thee.

## CHAP. V.

AN ancient man rebuke not: but intreat him as a father: young men, as brethren:

2 Old women, as mothers: young women, as ſiſters, in all chaſtity.

3 Honour widows, that are widows indeed.

4 But if any widow have children or grand-children; let her learn firſt to govern her own houſe, and to make a return of duty to her parents. For this is acceptable before God.

5 But ſhe that is a widow indeed and deſolate, let her truſt in God, and continue in ſupplications and prayers night and day.

6 For ſhe that liveth in pleaſures, is dead while ſhe is living.

7 And this give in charge, that they may be blameleſs.

8 But if any man have not care of his own, and eſpecially of thoſe of his houſe, he hath denied the faith, and is worſe than an infidel.

9 Let a widow be choſen of no leſs than three ſcore years of age, who hath been the wife of one husband,

10 Having teſtimony for her good works, if ſhe have brought up children, if ſhe have received to harbour, if ſhe have waſhed the ſaints feet, if ſhe have miniſtred to them that ſuffer tribulation, if ſhe have diligently followed every good work.

11 But the younger widows avoid. For when they have grown wanton in Chriſt, they will marry:

12 Having damnation, becauſe they have made void (*a*) their firſt faith.

13 And withal being idle they learn to go about from houſe to houſe: and are not only idle, but tatlers alſo and buſy bodies, ſpeaking things which they ought not.

14 I will therefore that the younger ſhould marry, bear children, be miſtreſſes of families, give no occaſion to the adverſary to ſpeak evil.

15 For ſome are already turned aſide after ſatan.

16 If any of the faithful have widows, let him miniſter to them, and let not the Church be charged: that there may be ſufficient for them that are widows indeed.

17 Let the prieſts that rule well, be eſteemed worthy of double honour: eſpecially they who labour in the word and doctrine,

(*a*) Ver. 12 *Their firſt faith.* Their vow, by which they had engaged themſelves to Chriſt.

18 For the Scripture ſaith: *Thou ſhalt not muzzle the ox that treadeth out the corn:* and, *The labourer is worthy of his reward.*

19 Againſt a prieſt receive not an accuſation, but under two or three witneſſes.

20 Them that ſin reprove before all: that the reſt alſo may have fear.

21 I charge thee before God, and Chriſt JESUS, and the elect angels, that thou obſerve theſe things without prejudice, doing nothing by declining to either ſide

22 Impoſe not hands lightly upon any man, neither be partaker of other men's ſins. Keep thyſelf chaſte.

23 Do not ſtill drink water; but uſe a little wine for thy ſtomach's ſake, and thy frequent infirmities.

24 Some men's ſins are manifeſt, going before to judgment: and ſome men they follow after.

25 In like manner alſo good deeds are manifeſt, and they that are otherwiſe, cannot be hid.

## CHAP. VI.

WHOSOEVER are ſervants under the yoke, let them count their maſters worthy of all honour; leſt the name of the Lord and *his* doctrine be blaſphemed.

2 But they that have believing maſters, let them not deſpiſe them, becauſe they are brethren, but ſerve them the rather, becauſe they are faithful and beloved, who are partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to the ſound words of our Lord JESUS Chriſt, and to that doctrine which is according to godlineſs,

4 He is proud, knowing nothing, but ſick about queſtions and ſtrifes of words: from which ariſe envies, contentions, blaſphemies, evil ſuſpicions,

5 Conflicts of men corrupted in mind, and who are deſtitute of the truth, ſuppoſing gain to be godlineſs.

6 But godlineſs with contentment is great gain.

7 For we brought nothing into this world: and certainly we can carry nothing out.

8 But having food, and wherewith to be covered, with theſe we are content.

9 For they that will become rich, fall into temptation and the ſnare of the devil, and into many unprofitable and hurtful deſires, which drown men into deſtruction and perdition.

10 For the deſire of money is the root of all evils; which ſome coveting have erred from the faith, and have intangled themſelves in many ſorrows.

11 But thou, O man of God, fly theſe things; and purſue juſtice, godlineſs, faith, charity, patience, mildneſs.

12 Fight

12 Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and haſt confeſſed a good confeſſion before many witneſſes.

13 I charge thee before God who quickneth all things, and before Chriſt JESUS who gave teſtimony under Pontius Pilate, a good confeſſion,

14 That thou keep the commandment without ſpot, blameleſs unto the coming of our Lord JESUS Chriſt,

15 Which in his times he ſhall ſhew who is the Bleſſed and only Mighty, the King of kings and Lord of lords,

16 Who only hath immortality, and inhabiteth light inacceſſible, whom no man hath ſeen, nor can ſee, to whom be honour and empire everlaſting. Amen.

17 Charge the rich of this world not to be high-minded, nor to truſt in the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy.)

18 To do good, to be rich in good works, to give eaſily, to communicate to others,

19 To lay up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on the true life.

20 O Timothy, keep that which is committed to thy truſt, avoiding the prophane novelties of words, and oppoſitions of knowledge falſly ſo called.

21 Which ſome promiſing, have erred concerning the faith. Graee be with thee. Amen.

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# *The ſecond* EPISTLE *of St.* PAUL *to* TIMOTHY.

## CHAP. I.

PAUL an Apoſtle of JESUS Chriſt by the will of God, according to the promiſe of life, which is in Chriſt JESUS:

2 To Timothy my dearly beloved ſon, grace, mercy, *and* peace from God the Father, and from Chriſt JESUS our Lord.

3 I give thanks to God, whom I ſerve from my forefathers with a pure conſcience, that without ceaſing I have a remembrance of thee in my prayers, night and day

4 Deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which alſo dwelt firſt in thy

grand-mother Lois, and in thy mother Eunice, and I am certain that in thee alſo.

6 For which cauſe I admoniſh thee, that thou ſtir up the grace of God, which is in thee by the impoſition of my hands.

7 For God hath not given us the ſpirit of fear: but of power, and of love, and of ſobriety.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but labour with the Goſpel according to the power of God,

9 Who hath delivered us and called us by his holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jesus before the times of the world.

10 But is now made manifeſt by the illumination of our Saviour Jesus Chriſt, who hath deſtroyed death, and hath brought to light life and incorruption by the Goſpel:

11 Wherein I am appointed a preacher and an Apoſtle and teacher of the Gentiles.

12 For which cauſe I alſo ſuffer theſe things: but I am not aſhamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, againſt that day.

13 Hold the form of ſound words, which thou haſt heard of me in faith and in the love which is in Chriſt Jesus.

14 Keep the good thing committed to thy truſt by the Holy Ghoſt, who dwelleth in us.

15 Thou knoweſt this, that all they who are in Aſia, are turned away from me: of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the houſe of Oneſiphorus: becauſe he hath often refreſhed me, and hath not been aſhamed of my chain:

17 But when he was come to Rome, he carefully ſought me, and found me.

18 The Lord grant unto him to find mercy of the Lord in that day. And in how many things he miniſtred unto me at Epheſus, thou very well knoweſt.

## CHAP. II.

THOU therefore, my ſon, be ſtrong in the grace which is in Chriſt Jesus:

2 And the things, which thou haſt heard of me by many witneſſes, the ſame commend to faithful men, who ſhall be fit to teach others alſo.

3 Labour as a good ſoldier of Chriſt Jesus.

4 No man being a ſoldier to God, intangleth himſelf with ſecular buſineſſes; that he may pleaſe him to whom he hath engaged himſelf.

5 For

v. 10 note 1752 page 130.

5 For he alſo, that ſtriveth for the maſtery, is not crowned except he ſtrive lawfully.

6 The husband-man, that laboureth, muſt firſt partake of the fruits.

7 Underſtand what I ſay: for the Lord will give thee in all things underſtanding.

8 Be mindful that the Lord JESUS Chriſt is riſen again from the dead, of the ſeed of David, according to my Goſpel.

9 Wherein I labour even unto bands, as an evil doer: but the word of God is not bound.

10 Therefore I endure all things for the ſake of the elect, that they alſo may obtain the ſalvation, which is in Chriſt JESUS, with heavenly glory.

11 A faithful ſaying, For if we be dead with him, we ſhall live alſo with him,

12 If we ſuffer, we ſhall alſo reign with him. If we deny him, he will alſo deny us.

13 If we believe not, he continueth faithful, he cannot deny himſelf.

14 Of theſe things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the ſubverting of the hearers.

15 Carefully ſtudy to preſent thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly handling the word of truth.

16 But ſhun profane and vain bablings: for they grow much towards ungodlineſs.

17 And their ſpeech ſpreadeth like a canker: of whom are Hymeneus and Philetus:

18 Who have erred from the truth, ſaying that the reſurrection is paſt already, and have ſubverted the faith of ſome.

19 But the ſure foundation of God ſtandeth firm, having this ſeal, the Lord knoweth who are his; and let every one depart from iniquity who nameth the name of the Lord.

20 But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of earth: and ſome indeed unto honour, but ſome unto diſhonour.

21 If any man therefore ſhall cleanſe himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful deſires, and purſue juſtice, faith, charity, and peace with them that call on the Lord out of a pure heart.

23 And avoid fooliſh and unlearned queſtions, knowing that they beget ſtrifes.

24 But the ſervant of the Lord muſt not wrangle: but be mild towards all men, apt to teach, patient,

25 With modeſty admoniſhing them that reſiſt the truth: if peradventure God may give them repentance to know the truth:

26 And they may recover themſelves from the ſnares of the devil, by whom they are held captive at his will.

## CHAP. III.

KNOW alſo this, that, in the laſt days, ſhall come on dangerous times.

2 Men ſhall be lovers of themſelves, covetous, haughty, proud, blaſphemers, diſobedient to parents, ungrateful, wicked,

3 Without affection, without peace, ſlanderers, incontinent, unmerciful, without kindneſs,

4 Traitors, ſtubborn, puffed up, and lovers of pleaſures more than of God:

5 Having an appearance indeed of godlineſs, but denying the power thereof. Now theſe avoid.

6 For of this ſort are they who creep into houſes; and lead captive ſilly women loaden with ſins, who are led away with divers deſires:

7 Ever learning, and never attaining to the knowledge of the truth.

8 Now as Jannes and Mambres reſiſted Moſes, ſo theſe alſo reſiſt the truth, men corrupted in mind, reprobate concerning the faith.

9 But they ſhall proceed no farther: for their folly ſhall be manifeſt to all men, as theirs alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, love, patience,

11 Perſecutions, afflictions: ſuch as came upon me at Antioch, at Iconium, and at Lyſtra: what perſecutions I endured. And out of them all the Lord delivered me.

12 And all that will live godly in Chriſt JESUS, ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall grow worſe and worſe: erring, and driving into error.

14 But continue thou in thoſe things which thou haſt learned, and which have been committed to thee: knowing of whom thou haſt learned *them*;

15 And becauſe from thine infancy thou haſt known the holy ſcriptures, which can inſtruct thee to ſalvation, by the faith which is in Chriſt JESUS.

16 (*a*) All ſcripture inſpired

(*a*) Ver. 16 *All ſcripture*, &c. Every part of divine ſcripture is certainly *profitable* for all theſe ends. But, if we would have the *whole* rule of Chriſtian faith and practice, we muſt not be content with thoſe ſcriptures, which Timothy knew

ſpired of God, is profitable to teach, to reprove, to correct, to inſtruct in juſtice,

17 That the man of God may be perfect, furniſhed to every good work.

## CHAP. IV.

I Charge thee before God and JESUS Chriſt, who ſhall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word: be inſtant in ſeaſon, out of ſeaſon, reprove, intreat, rebuke in all patience and doctrine.

3 For there ſhall be a time, when they will not endure ſound doctrine: but according to their own deſires they will heap to themſelves teachers, having itching ears,

4 And will indeed turn away their hearing from the truth, but will be turned unto fables.

5 But be thou vigilant, labour in all things, do the work of an Evangeliſt, fulfil thy miniſtery. Be ſober.

6 For I am even now ready to be ſacrificed: and the time of my diſſolution is at hand.

7 I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

8 As to the reſt, there is laid up for me a crown of juſtice, which the Lord the juſt judge will render to me in that day: and not only to me, but to them alſo that love his coming. Make haſte to come to me quickly.

9 For Demas hath left me, loving this world, and is gone to Theſſalonica:

10 Creſcens into Galatia, Titus into Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtery.

12 But Tychicus I have ſent to Epheſus.

13 The cloak, that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, eſpecially the parchments.

14 Alexander the copperſmith hath done me much evil: the Lord will reward him according to his works:

15 Whom do thou alſo avoid, for he hath greatly withſtood our words.

16 At my firſt anſwer no man ſtood with me, but all forſook me: may it not be laid to their charge.

17 But the Lord ſtood by

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*knew from his infancy*, that is, with the old teſtament alone: nor yet with the new teſtament; without taking along with it the traditions of the Apoſtles, and the interpretation of the Church, to which the Apoſtles delivered both the book, and the true meaning of it.

me,

me, and ſtrengthned me, that by me the preaching may be accompliſhed, and that all the Gentiles may hear: and I was delivered out of the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preſerve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus remained at Corinth. And Trophimus I left ſick at Miletus.

21 Make haſte to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brethren ſalute thee.

22 The Lord JESUS Chriſt be with thy ſpirit. Grace be with you. Amen.

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# *The* EPISTLE *of St.* PAUL *to* TITUS.

## CHAP. I.

PAUL, a ſervant of God, and an Apoſtle of JESUS Chriſt, according to the faith of the elect of God and the acknowledging of the truth, which is according to godlineſs.

2 Unto the hope of life everlaſting, which God, who lyeth not, hath promiſed before the times of the world:

3 But hath in due times manifeſted his word in preaching, which is committed to me according to the commandment of God our Saviour:

4 To Titus my beloved ſon, according to the common faith, grace and peace from God the Father, and from Chriſt JESUS our Saviour.

5 For this cauſe I left thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ſhouldſt ordain prieſts in every city, as I alſo appointed thee:

6 If any be without crime, the husband (*a*) of one wife, having faithful children, not accuſed of riot, or unruly.

7 For a biſhop muſt be without crime, as the ſteward of God: not proud, not ſubject to anger, not given to wine, no ſtriker, not greedy of filthy lucre:

8 But given to hoſpitality, gentle, ſober, juſt, holy, continent:

9 Embracing that faithful word which is according to

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(*a*) Ver. 6 *Of one wife.* See the note upon 1 Tim. iii. 2.

doctrine

doctrine, that he may be able to exhort in ſound doctrine, and to convince the gainſayers.

10 For there are many diſobedient, vain-talkers, and ſeducers, eſpecially they of the circumciſion.

11 Who muſt be reproved: who ſubvert whole houſes, teaching the things which they ought not, for filthy lucre's ſake.

12 One of them ſaid, a prophet of their own, *The Cretians are always lyars, evil beaſts, ſlothful bellies.*

13 This teſtimony is true. Wherefore rebuke them ſharply, that they may be ſound in the faith,

14 Not giving heed to Jewiſh fables, and commandments of men, who turn themſelves away from the truth.

15 All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conſcience are defiled.

16 They profeſs that they know God: but in their works they deny *him*; being abominable, and incredulous, and to every good work reprobate.

## CHAP. II.

BUT ſpeak thou the things that become ſound doctrine.

2 That the aged men, be ſober, chaſt, prudent, ſound in faith, in love, in patience.

3 The aged women, in like manner, in holy attire, not falſe accuſers, not given to much wine: teaching well,

4 That they may teach the young women to be wiſe, to love their husbands, to love their children,

5 To be diſcreet, chaſt, ſober, having a care of the houſe, gentle, obedient to their huſbands, that the word of God be not blaſphemed.

6 Young men in like manner exhort that they be ſober.

7 In all things ſhew thyſelf an example of good works, in doctrine, in integrity, in gravity,

8 The ſound word that cannot be blamed: that he, who is on the contrary part, may be afraid, having no evil to ſay of us.

9 *Exhort* ſervants to be obedient to their maſters, in all things pleaſing, not gainſaying:

10 Not defrauding, but in all things ſhewing good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God our Saviour hath appeared to all men,

12 Inſtructing us that, denying ungodlineſs and worldly deſires, we ſhould live ſoberly, and juſtly, and godly in this world,

13 Looking for the bleſſed hope and coming of the glory of the great God and our Saviour JESUS Chriſt,

14 Who gave himſelf for us, that he might redeem us from all iniquity, and might cleanſe

to

to himſelf a people acceptable, a purſuer of good works.

15 Theſe things ſpeak, and exhort, and rebuke with all authority. Let no man deſpiſe thee.

## CHAP. III.

ADMONISH them to be ſubject to princes and powers, to obey at a word, to be ready to every good work,

2 To ſpeak evil of no man, not to be litigious, but gentle: ſhewing all mildneſs towards all men.

3 For we ourſelves alſo were ſometime unwiſe, incredulous, erring, ſlaves to divers deſires and pleaſures, living in malice and envy, hateful, hating one another.

4 But when the goodneſs and kindneſs of God our Saviour appeared;

5 Not by the works of juſtice, which we have done, but according to his mercy he ſaved us by the laver of regeneration and renovation of the Holy Ghoſt,

6 Whom he hath poured forth upon us abundantly through JESUS Chriſt our Saviour:

7 That, being juſtified by his grace, we may be heirs, according to hope, of life everlaſting.

8 It is a faithful ſaying, and theſe things I will have thee affirm conſtantly: that they, who believe in God, may be careful to excel in good works. Theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law. For they are unprofitable and vain.

10 A man, that is a heretick, after the firſt and ſecond admonition avoid:

11 Knowing, that he, that is ſuch an one, is ſubverted, and ſinneth, being condemned (*a*) by his own judgment.

12 When I ſhall ſend to thee Artemas or Tychicus, make haſte to come unto me to Nicopolis. For there I have determined to winter.

13 Send forward Zenas the lawyer and Apollo with care, that nothing be wanting to them.

14 And let our men alſo learn to excel in good works for neceſſary uſes: that they be not unfruitful.

15 All, that are with me, ſalute thee: ſalute them that love us in the faith. The grace of God be with you all. Amen.

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(*a*) Ver. 11 *By his own judgment.* Other offenders are judged, and caſt out of the Church, by the ſentence of the paſtors of the ſame Church. Hereticks, more unhappy, run out of the Church of their own accord; and, by ſo doing, give judgment and ſentence againſt their own ſouls. *The*

# *The* EPISTLE *of St.* PAUL *to* PHILEMON.

## CHAP. I.

PAUL a priſoner of Chriſt JESUS, and Timothy a brother: to Philemon our beloved and fellow labourer.

2 And to Appia our deareſt ſiſter, and to Archippus our fellow-ſoldier, and to the Church which is in thy houſe.

3 Grace to you and peace from God our Father, and from the Lord JESUS Chriſt.

4 I give thanks to my God, always making a remembrance of thee in my prayers,

5 Hearing of thy charity and faith which thou haſt in the Lord JESUS, and towards all the ſaints.

6 That the communication of thy faith may be made evident in the acknowledgment of every good work that is in you in Chriſt JESUS.

7 For I have had great joy and conſolation in thy charity: becauſe the bowels of the ſaints have been refreſhed by thee, brother.

8 Wherefore though I have much confidence in Chriſt JESUS to command thee that which is to the purpoſe:

9 For charity ſake I rather beſeech, whereas thou art ſuch an one, as Paul an old man, and now a priſoner alſo of JESUS Chriſt.

10 I beſeech thee for my ſon, whom I have begotten in my bands, Oneſimus.

11 Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee,

12 Whom I have ſent back to thee. And do thou receive him as my own bowels:

13 Whom I would have retained with me, that in thy ſtead he might have miniſtred to me in the bands of the Goſpel:

14 But without thy counſel I would do nothing: that thy good deed might not be as it were of neceſſity, but voluntary.

15 For perhaps he therefore departed for a ſeaſon from thee, that thou mightſt receive him again for ever:

16 Not now as a ſervant, but inſtead of a ſervant, a moſt dear brother, eſpecially to me: but how much more to thee both in the fleſh and in the Lord?

17 If

17 If therefore thou count me a partner; receive him as myſelf.

18 And if he hath wronged thee in any thing, or is in thy debt, put that to my account.

19 I Paul have written it with my own hand: I will repay it: not to ſay to thee, that thou oweſt me thine own ſelf alſo.

20 Yea brother. May I enjoy thee in the Lord. Refreſh my bowels in the Lord.

21 Truſting in thy obedience, I have written to thee: knowing that thou wilt alſo do more than I ſay.

22 But withal prepare me alſo a lodging. For I hope that through your prayers, I ſhall be given unto you.

23 There ſalute thee Epaphras my fellow-priſoner in Chriſt JESUS,

24 Mark, Ariſtarchus, Demas, and Luke, my fellow-labourers.

25 The grace of our Lord JESUS Chriſt be with your ſpirit. Amen.

# *The* EPISTLE *of St.* PAUL *to the* HEBREWS.

## CHAP. I.

GOD, who at ſundry times and in divers manners ſpoke in times paſt to the fathers by the Prophets: laſt of all,

2 In theſe days hath ſpoken to us by his Son, whom he hath appointed heir of all things, by whom alſo he made the world.

3 Who being the brightneſs of his glory, and (*a*) the figure of his ſubſtance, and upholding all things by the word of his power, (*b*) making purgation of ſins, ſitteth on the right hand of the majeſty on high:

4 Being made ſo much better than the Angels, as he hath inherited a more excellent name than they.

5 For to which of the Angels hath he ſaid at any time, *Thou art my ſon, to day have I begotten thee?* And again, *I will be to him a father, and he ſhall be to me a ſon.*

6 And again when he bringeth in the firſt-begotten into the world, he ſaith, *And let all the Angels of God adore him.*

(*a*) Ver. 3 *The figure.* χαρακτὴρ, the expreſs image and moſt perfect reſemblance.

(*b*) Ibid. *Making purgation.* That is, having purged away our ſins by his paſſion.

7 And

7 And to the Angels indeed he ſaith, *He that maketh his Angels, ſpirits: and his miniſters, a flame of fire.*

8 But to the Son: *Thy throne, O God, is for ever and ever: a ſcepter of juſtice is the ſcepter of thy kingdom.*

9 *Thou haſt loved juſtice, and hated iniquity: therefore, God, thy God hath anointed thee with the oil of gladneſs above thy fellows.*

10 And, *Thou in the beginning, O Lord, didſt found the earth: and the works of thy hands are the heavens.*

11 *They ſhall periſh, but thou ſhalt continue: and they ſhall all grow old as a garment.*

12 *And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſelf-ſame, and thy years ſhall not fail.*

13 But to which of the Angels ſaid he at any time: *Sit on my right hand, until I make thine enemies thy foot-ſtool?*

14 Are they not all miniſtring ſpirits, ſent to miniſter for them, who ſhall receive the inheritance of ſalvation?

## CHAP. II.

THEREFORE, ought we more diligently to obſerve the things which we have heard: leſt perhaps we ſhould let them ſlip.

2 For if the word, ſpoken by Angels, became ſteadfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward:

3 How ſhall we eſcape if we neglect ſo great ſalvation? Which having begun to be declared by the Lord, was confirmed unto us, by them that heard *him*,

4 God alſo bearing them witneſs by ſigns, and wonders, and divers miracles, and diſtributions of the Holy Ghoſt according to his own will

5 For God hath not ſubjected unto Angels the world to come, whereof we ſpeak.

6 But one in a certain place hath teſtified, ſaying: *What is man, that thou art mindful of him: or the ſon of man, that thou viſiteſt him?*

7 *Thou haſt made him a little lower than the Angels: thou haſt crowned him with glory and honour, and haſt ſet him over the works of thy hands.*

8 *Thou haſt ſubjected all things under his feet.* For in that he hath ſubjected all things to him, he left nothing not ſubject to him. But now we ſee not as yet all things ſubject to him.

9 But we ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of death, crowned with glory and honour: that through the grace of God he might taſte death for all.

10 For it became him, for whom *are* all things, and by whom *are* all things, who had brought many children into glory, to perfect the author of their ſalvation, by his paſſion.

11 For both he that ſanctifieth, and they who are ſanctified, are all of one. For which cauſe he is not aſhamed to call them brethren.

12 Saying, *I will declare thy name to my brethren: in the midſt of the church will I praiſe thee.*

13 And again, *I will put my truſt in him.* And again, *Behold I and my children: whom God hath given me.*

14 Therefore becauſe the children are partakers of fleſh and blood, he alſo himſelf in like manner hath been partaker of the ſame: that, through death, he might deſtroy him who had the empire of death, that is to ſay, the devil:

15 And might deliver them who through the fear of death were all their life-time ſubject to ſervitude.

16 For no where doth he take hold of the Angels: but of the ſeed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high prieſt before God, that he might be a propitiation for the ſins of the people.

18 For in that, wherein he himſelf hath ſuffered and been tempted, he is able to ſuccour them alſo that are tempted.

## CHAP. III.

WHEREFORE, holy Brethren, partakers of the heavenly vocation, conſider the Apoſtle and high prieſt of our confeſſion JESUS:

2 Who is faithful to him that made him, as was alſo Moſes in all his houſe.

3 For this man was counted worthy of greater glory than Moſes, by ſo much as he that hath built the houſe, hath greater honour than the houſe.

4 For every houſe is built by ſome man. But he that created all things, is God.

5 And Moſes indeed was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſaid:

6 But Chriſt as the Son in his own houſe: which houſe are we, if we hold faſt the confidence and glory of hope unto the end.

7 Wherefore, as the Holy Ghoſt ſaith, *To-day if you ſhall hear his voice,*

8 *Harden not your hearts as in the provocation; in the day of temptation in the deſart,*

9 *Where your fathers tempted me: proved and ſaw my works*

10 *Forty*

10 *Forty years: For which cauſe I was offended with this generation, and ſaid, They always err in heart. And they have not known my ways,*

11 *As I have ſworn in my wrath, if they ſhall enter into my reſt.*

12 Take heed, Brethren, leſt perhaps there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilſt it is called *to-day*, that none of you be hardned through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt: yet ſo if we hold the beginning of his ſubſtance firm unto the end.

15 While it is ſaid, *To-day if you ſhall hear his voice, harden not your hearts as in that provocation.*

16 For ſome who heard did provoke: but not all that came out of Egypt by Moſes.

17 And with whom was he offended forty years? Was it not with them that ſinned, whoſe carcaſes were overthrown in the deſart?

18 And to whom did he ſwear that they ſhould not enter into his reſt: but to them that were incredulous?

19 And we ſee that they could not enter in, becauſe of unbelief.

## CHAP. IV.

LET us fear therefore leſt a promiſe having been left us of entring into his reſt, any of you ſhould be thought to be wanting.

2 For unto us alſo it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of thoſe things they heard.

3 For we, who have believed, ſhall enter into reſt; as he ſaid, *As I have ſworn in my wrath, if they ſhall enter into my reſt:* and this indeed when the works from the foundation of the world were finiſhed.

4 For in a certain place he ſpoke of the ſeventh day thus: *And God reſted the ſeventh day from all his works.*

5 And in this place again, *If they ſhall enter into my reſt.*

6 Seeing then it remaineth that ſome are to enter into it, and they, to whom it was firſt preached, did not enter becauſe of unbelief:

7 Again he limiteth a certain day, ſaying in David, To day, after ſo long a time, as it is above ſaid: *To day if you ſhall hear his voice; harden not your hearts.*

8 For if (*a*) Jeſus had given them reſt: he would never have afterwards ſpoken of another day.

(*a*) Ver. 8 *Jeſus.* Joſue, who in Greek is called Jeſus.

9 There remaineth therefore a day of reſt for the people of God.

10 For he that is entred into his reſt, the ſame alſo hath reſted from his works, as God did from his.

11 Let us haſten therefore to enter into that reſt: leſt any man fall into the ſame example of unbelief.

12 For the word of God is living and effectual, and more piercing than any two-edged ſword: and reaching unto the diviſion of the ſoul and the ſpirits, of the joints alſo and the marrow, and is a diſcerner of the thoughts and intents of the heart.

13 Neither is there any creature inviſible in his ſight: But all things are naked and open to his eyes, to whom our ſpeech is.

14 Having therefore a great high prieſt that hath paſſed into the heavens, JESUS the Son of God, let us hold faſt our confeſſion.

15 For we have not a high prieſt, who cannot have compaſſion on our infirmities: but one tempted in all things like as we are, without ſin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in ſeaſonable aid.

## CHAP. V.

FOR every high prieſt taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and ſacrifices for ſins:

2 Who can have compaſſion them that are ignorant and that err: becauſe he himſelf alſo is compaſſed with infirmity:

3 And therefore he ought, as for the people, ſo alſo for himſelf, to offer for ſins,

4 Neither doth any man take the honour to himſelf, but he that is called by God, as Aaron was.

5 So Chriſt alſo did not gloriſy himſelf that he might be made a high prieſt: but he that ſaid unto him, *Thou art my Son, this day have I beggotten thee.*

6 As he ſaith alſo in another place, *Thou art a prieſt for ever, according to the order of Melchiſedech.*

7 Who in the days of his fleſh, with a ſtrong cry and tears, offering up prayers and ſupplications to him that was able to ſave him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, × he learned obedience by the things which he ſuffered:

9 And being conſummated, he became to all that obey him the cauſe of eternal ſalvation,

10 Called by God a high prieſt according to the order of Melchiſedech.

11 Of whom we have much to

× not in Rhm 1582 nor Rouen 1633.

to ſay, and hard to be intelligibly uttered: becauſe you are become weak to hear.

12 For whereas for the time you ought to be maſters; you have need to be taught again what are the firſt elements of the words of God: and you are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one, that is a partaker of milk, is unskilful in the word of juſtice: for he is a little child.

14 But ſtrong meat is for the perfect, for them who by cuſtom have their ſenſes exerciſed to the diſcerning of good and evil.

## CHAP. VI.

WHEREFORE leaving (*a*) the word of the beginning of Chriſt, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptiſms, and impoſition of hands, and of the reſurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For (*b*) it is impoſſible for thoſe, who were once illuminated, have taſted alſo the heavenly gift, and were made partakers of the Holy Ghoſt,

5 Have moreover taſted the good word of God, and the powers of the world to come,

6 And are fallen away; to be renewed again to penance, crucifying again to themſelves the ſon of God, and making him a mockery.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled; receiveth bleſſing from God.

8 But that which bringeth forth thorns and briars, is reprobate, and very near unto a curſe, whoſe end is to be burnt,

9 But, my dearly beloved, we truſt better things of you, and nearer to ſalvation; though we ſpeak thus.

10 For God is not unjuſt, that he ſhould forget your work and the love which you

(*a*) Ver. 1 *The word of the beginning.* The firſt rudiments of the Chriſtian Doctrine.

(*b*) Ver. 4 *It is impoſſible,* &c. The meaning is, that it is *impoſſible* for ſuch as have fallen after baptiſm to be again baptized: and very hard for ſuch as have apoſtatized from the faith, after having received many great graces, to return again to the happy ſtate from which they fell.

have ſhewn in his name, you who have miniſtred, and do miniſter to the ſaints.

11 And we deſire that every one of you ſhew forth the ſame carefulneſs to the accompliſhing of hope unto the end:

12 That you become not ſlothful, but followers of them, who through faith and patience ſhall inherit the promiſes.

13 For God making promiſe to Abraham, becauſe he had no one greater by whom he might ſwear, ſwore by himſelf.

14 Saying, Unleſs bleſſing I ſhall bleſs thee, and multiplying I ſhall multiply thee.

15 And ſo patiently enduring he obtained the promiſe.

16 For men ſwear by one greater than themſelves: and an oath for confirmation is the end of all their controverſy.

17 Wherein God meaning more abundantly to ſhew to the heirs of the promiſe the immutability of his counſel, interpoſed an oath:

18 That by two immutable things, in which it is impoſſible for God to lye, we may have the ſtrongeſt comfort, who have fled for refuge to hold faſt the hope ſet before us:

19 Which we have as an anchor of the ſoul, ſure and firm, and which entreth in even within the veil;

20 Where the fore-runner JESUS is entred for us, made a high prieſt for ever according to the order of Melchiſedech.

## CHAP. VII.

FOR this Melchiſedech *was* king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him:

2 To whom alſo Abraham divided the tithes of all: who firſt indeed by interpretation, is king of juſtice: and then alſo king of Salem, that is, king of peace,

3 (*a*) Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a prieſt for ever.

4 Now conſider how great this man is, to whom alſo Abraham the patriarch gave tithes out of the principal things.

(*a*) Ver. 3 *Without father*, &c. Not that he had no father &c. but that neither his father, nor his pedigree, nor his birth, nor his death is ſet down in ſcripture.

5 And

5 And indeed they that are of the ſons of Levi, who receive the prieſthood, have a commandment to take tithes of the people according to the law, that is to ſay, of their brethren: though they themſelves alſo came out of the loins of Abraham.

6 But he, whoſe pedigree is not numbred among them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And without all contradiction, that which is leſs, is bleſſed by the better.

8 And here indeed, men that die, receive tithes: but there he hath witneſs, that he liveth.

9 And (as it may be ſaid) even Levi who received tithes, paid tithes in Abraham:

10 For he was yet in the loins of his father, when Melchiſedech met him.

11 If then perfection was by the Levitical prieſthood (for under it the people received the law) what further need was there that another prieſt ſhould riſe according to the order of Melchiſedech, and not be called according to the order of Aaron?

12 For the prieſthood being tranſlated, it is neceſſary that a tranſlation alſo be made of the law.

13 For he, of whom theſe things are ſpoken, is of another tribe, of which no one attended on the altar.

14 For it is evident that our Lord ſprung out of Juda: in which tribe Moſes ſpoke nothing concerning prieſts.

15 And it is yet far more evident: if according to the ſimilitude of Melchiſedech there ariſeth another prieſt,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indiſſoluble life:

17 For he teſtifieth, *thou art a prieſt for ever, according to the order of Melchiſedech.*

18 There is indeed a ſetting aſide of the former commandment, becauſe of the weakneſs and unprofitableneſs thereof:

19 (For the law brought nothing to perfection) but a bringing in of a better hope, by which we draw nigh to God.

20 And in as much as it is not without an oath, (for the others indeed were made prieſts without an oath;

21 But this with an oath, by him that ſaid unto him: *The Lord hath ſworn: and he will not repent: thou art a prieſt for ever*)

22 By ſo much, is JESUS made a ſurety of a better teſtament.

23 And the others indeed were

were made (*b*) many prieſts, becauſe by reaſon of death they were not ſuffered to continue:

24 But this, for that he continueth for ever, hath an everlaſting prieſthood.

25 Whereby he is able alſo to ſave for ever them that come to God by him: always living to (*c*) make interceſſion for us.

26 For it was fitting that we ſhould have ſuch a high prieſt, holy, innocent, undefiled, ſeparated from ſinners, and made higher than the heavens:

27 Who needeth not daily (as the *other* prieſts) to offer ſacrifices firſt for his own ſins, and then for the peoples: for this he did once, in offering himſelf.

28 For the law maketh men prieſts, who have infirmity: but the word of the oath, which was ſince the law, the Son who is perfected for evermore.

## CHAP. VIII.

NOW of the things which we have ſpoken this is the ſum, we have ſuch an high prieſt, who is ſet on the right hand of the throne of majeſty in the heavens.

2 A miniſter of the (*a*) Holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high prieſt is appointed to offer gifts and ſacrifices: wherefore it is neceſſary that he alſo ſhould have ſomething to offer:

4 If then he were on earth, he would not be a prieſt: ſeeing that there would be *others* to offer gifts according to the law,

5 Who ſerve unto the example and ſhadow of heavenly things. As it was anſwered to Moſes, when he was to finiſh the tabernacle: ſee (ſays he) that thou make all things according to the pattern which was ſhewn thee on the mount.

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(*b*) Ver. 23 *Many prieſts.* The Apoſtle notes this difference, between the high prieſts of the law, and our high prieſt Jeſus Chriſt; that they being removed by death, made way for their ſucceſſors: whereas our Lord Jeſus is a prieſt for ever, and hath no ſucceſſor; but liveth and concurreth for ever with his miniſters, the prieſts of the new teſtament, in all their functions. 2dly, That no one prieſt of the law, nor all of them together, could offer that abſolute ſacrifice of everlaſting redemption, which our one high prieſt Jeſus Chriſt, has offered once and for ever.

(*c*) Ver. 25 *Make interceſſion.* Chriſt, as man, continually maketh interceſſion for us, by repreſenting his paſſion to his Father.

(*a*) Ver. 2 *The Holies*; that is, the ſanctuary. 6 But

6 But now he hath obtained a better miniſtery, by how much alſo he is mediator of a better teſtament, which is eſtabliſhed on better promiſes.

7 For if that former had been faultleſs, there ſhould not indeed a place have been ſought for a ſecond.

8 For finding fault with them, he ſaith: *Behold, the days ſhall come, ſaith the Lord: and I will perfect unto the houſe of Iſrael, and unto the houſe of Juda, a new teſtament:*

9 *Not according to the teſtament, which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: becauſe they continued not in my teſtament: and I regarded them not, ſaith the Lord:*

10 *For this is the teſtament which I will make to the houſe of Iſrael after thoſe days, ſaith the Lord: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they ſhall be my people:*

11 *And* (*a*) *they ſhall not teach every man his neighbour, and every man his brother, ſaying: Know the Lord: for all ſhall know me from the leaſt to the greateſt of them:*

12 *Becauſe I will be merciful to their iniquities, and their ſins I will remember no more.*

13 Now in ſaying (*b*) a *new*, he hath made the former old. And that, which decayeth and groweth old, is near its end.

## CHAP. IX.

THE former indeed had alſo juſtifications of *divine* ſervice, and a worldly ſanctuary.

2 For there was a tabernacle made the firſt, wherein were the candleſticks, and the table, and the ſetting forth of loaves, which is called the Holy.

3 And after the ſecond veil, the tabernacle, which is called the Holy of Holies:

4 Having a golden cenſer, and the ark of the teſtament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had bloſſomed, and the tables of the teſtament,

5 And over it were the Cherubims of glory overſhadowing the propitiatory: of which it is not needful to ſpeak now particularly.

6 Now theſe things being thus ordered, into the firſt tabernacle the prieſts indeed al-

(*a*) Ver. 11 *They ſhall not teach*, &c. So great ſhall be the light and grace of the new teſtament, that it ſhall not be neceſſary to inculcate to the faithful the belief and knowledge of the true God, for they ſhall all know him.

(*b*) Ver. 13 *A new*, ſupply *teſtament*.

ways

ways entered, accompliſhing the offices of ſacrifices.

7 But into the ſecond, the high prieſt alone, once a year: not without blood, which he offereth for his own, and the people's, ignorance:

8 The Holy Ghoſt ſignifying this, that the way into the Holies was not yet made manifeſt, whilſt the former tabernacle was yet ſtanding.

9 Which is a parable of the time preſent: according to which gifts and ſacrifices are offered, which cannot, as to the conſcience, make him perfect that ſerveth, only in meats and in drinks,

10 And divers waſhings, and juſtices of the fleſh, laid on them until the time of correction.

11 But Chriſt being come an high prieſt of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood entred once into the Holies, having obtained (*a*) eternal redemption.

13 For if the blood of goats and of oxen, and the aſhes of an heifer being ſprinkled, ſanctify ſuch as are defiled, to the cleanſing of the fleſh:

14 How much more ſhall the blood of Chriſt, who by the Holy Ghoſt offered himſelf unſpotted unto God, cleanſe our conſcience from dead works, to ſerve the living God?

15 And therefore he is the mediator of the new teſtament: that by means of his death, for the redemption of thoſe tranſgreſſions, which were under the former teſtament, they that are called may receive the promiſe of eternal inheritance.

16 For where there is a teſtament; the death of the teſtator muſt of neceſſity come in.

17 For a teſtament is of force, after men are dead: otherwiſe it is as yet of no ſtrength, whilſt the teſtator liveth.

18 Whereupon neither was the firſt indeed dedicated without blood.

19 For when every commandment of the law had been read by Moſes to all the people: he took the blood of calves and goats with water and ſcarlet wool and hyſſop, and ſprinkled both the book itſelf and all the people,

(*a*) Ver. 12 *Eternal redemption.* By that one ſacrifice of his blood, once offered on the croſs, Chriſt our Lord paid and exhibited, once for all, the general price and ranſom of all mankind: which no other prieſt could do; and he himſelf could do but once; becauſe he could die but once.

20 Saying:

20 Saying: This is the blood of the teſtament, which God hath enjoined unto you.

21 The tabernacle alſo and all the veſſels of the miniſtery, in like manner, he ſprinkled with blood:

22 And almoſt all things, according to the law, are cleanſed with blood: and without ſhedding of blood there is no remiſſion.

23 It was neceſſary therefore that the patterns of heavenly things ſhould be cleanſed with theſe: but the heavenly things themſelves with better ſacrifices than theſe.

24 For JESUS is not entred into the Holies made with hand, the patterns of the true: but into heaven itſelf, that he may appear now in the preſence of God for us.

25 Nor yet that he ſhould (*b*) offer himſelf often, as the high prieſt entereth into the Holies, every year with the blood of others:

26 For then he ought to have ſuffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the deſtruction of ſin, by the ſacrifice of himſelf.

27 And as it is appointed unto men once to die, and, after this, the judgment:

28 So alſo Chriſt was offered once to exhauſt the ſins of many, the ſecond time he ſhall appear without ſin to them, that expect him, unto ſalvation.

## CHAP. X.

FOR the law having a ſhadow of the good things to come, not the very image of the things: by the ſelf-ſame ſacrifices, which they offer continually every year, can never make the comers thereunto perfect:

2 For then (*a*) they would have ceaſed to be offered, becauſe the worſhippers once purified, have

(*b*) Ver 25 *Offer himſelf often.* Chriſt ſhall never more offer himſelf in ſacrifice, in that violent, painful and bloody manner, nor can there be any occaſion for it; ſince by that one ſacrifice upon the croſs, he has furniſhed the full ranſom, redemption and remedy for all the ſins of the world. But this hinders not but that he may offer himſelf daily in the ſacred myſteries in an unbloody manner, for the daily application of that one ſacrifice of redemption to our ſouls.

(*a*) Ver. 2 *They would have ceaſed.* If they had been of themſelves perfect to all the intents of redemption and remiſſion, as Chriſt's death is; there would have been no occaſion of ſo often repeating them; as there is now no occaſion for Chriſt's dying any more for our ſins.

have ceaſed to be offered: becauſe the worſhippers once cleanſed ſhould have no conſcience of ſin any longer:

3 But in them there is made a commemoration of ſins every year.

4 For it is impoſſible that with the blood of oxen and goats ſins ſhould be taken away.

5 Wherefore when he cometh into the world he ſaith: *Sacrifice and oblation thou wouldeſt not: but a body thou haſt fitted to me:*

6 *Holocauſts for ſin did not pleaſe thee.*

7 *Then ſaid I, Behold I come: in the head of the book it is written of me: that I ſhould do thy will, O God.*

8 In ſaying before, *Sacrifices and oblations and holocauſts, for ſin thou wouldeſt not, neither are they pleaſing to thee,* which are offered according to the law,

9 *Then ſaid I, Behold I come to do thy will, O God:* he taketh away the firſt, that he may eſtabliſh that which followeth.

10 In the which will, we are ſanctified by the oblation of the body of JESUS Chriſt once.

11 And every prieſt indeed ſtandeth daily miniſtring, and often offering the ſame ſacrifices, which can never take away ſins:

12 But this man offering one ſacrifice for ſins, for ever ſitteth on the right hand of God,

13 From henceforth expecting, until his enemies be made his foot-ſtool.

14 For by one oblation he hath perfected for ever them that are ſanctified.

15 And the Holy Ghoſt alſo doth teſtify *this* to us. For after that he ſaid:

16 *And this is the teſtament which I will make unto them after thoſe days, ſaith the Lord. I will give my laws in their hearts, and on their minds will I write them:*

17 *And their ſins and iniquities I will remember no more.*

18 Now where there is a remiſſion of theſe, (*b*) there is no more an oblation for ſin.

19 Having therefore, brethren, a confidence in the entring into the Holies by the blood of Chriſt:

20 A new and living way which he hath dedicated for us through the veil, that is to ſay, his fleſh,

(*b*) Ver. 18 *There is no more an oblation for ſin,* where there is a full remiſſion of ſins, as in baptiſm; there is no more occaſion for a *ſin offering* to be made for ſuch ſins already remitted: and as for ſins commited afterwards, they can only be remitted in vertue of the one oblation of Chriſt's death.

21 And

21 And a high-prieſt over the houſe of God:

22 Let us draw near with a true heart in fulneſs of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with clean water.

23 Let us hold faſt the confeſſion of our hope without wavering (for he is faithful that hath promiſed)

24 And let us conſider one another to provoke unto charity and to good works:

25 Not forſaking our aſſembly, as ſome are accuſtomed, but comforting *one another*, and ſo much the more as you ſee the day approaching.

26 For (*c*) if we ſin willingly after having the knowledge of the truth, there is now left no ſacrifice for ſins,

27 But a certain dreadful expectation of judgment, and the rage of a fire, which ſhall conſume the adverſaries.

28 A man making void the Law of Moſes, dieth without any mercy under two or three witneſſes.

29 How much more, do you think he deſerveth worſe puniſhments, who hath trodden under foot the Son of God, and hath eſteemed the blood of the teſtament unclean, by which he was ſanctified, and hath offered an affront to the Spirit of grace?

30 For we know him that hath ſaid, *vengeance belongeth to me, and I will repay.* And again, *The Lord ſhall judge his people.*

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being illuminated, you indured a great fight of afflictions.

33 And on the one hand indeed by reproaches and tribulations were made a gazing ſtock; and on the other became companions of them that were uſed in ſuch ſort.

34 For you both had compaſſion on them that were in bands, and took with joy the being ſtripped of your own goods, knowing that you have a better and a laſting ſubſtance.

35 Do not therefore loſe your confidence, which hath a great reward.

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(*c*) Ver. 26 *If we ſin willingly.* He ſpeaks of the ſin of wilful apoſtacy from the known truth; after which, as we cannot be baptized again, we cannot expect to have that abundant remiſſion of ſins, which Chriſt purchaſed by his death, applied to our ſouls in that ample manner as it is in baptiſm: but we have rather all manner of reaſon to look for a dreadful judgment; the more becauſe apoſtates from the known truth ſeldom or never have the grace to return to it.

36 For patience is neceſſary for you: that, doing the will of God, you may receive the promiſe.

37 For yet a little and a very little while, and he that is to come, will come, and will not delay.

38 But my juſt man liveth by faith: but if he withdraw himſelf, he ſhall not pleaſe my ſoul.

39 But we are not the children of withdrawing unto perdition, but of faith to the ſaving of the ſoul.

## CHAP. XI.

NOW faith is, the ſubſtance of things to be hoped for, the evidence of things that appear not.

2 For by this the ancients obtained a teſtimony.

3 By faith we underſtand that the world was framed by the word of God; that from inviſible things viſible things might be made.

4 By faith Abel offered to God a ſacrifice exceeding that of Cain, by which he obtained a teſtimony that he was juſt, God giving teſtimony to his gifts, and by it he being dead yet ſpeaketh.

5 By faith Henoch was tranſlated, that he ſhould not ſee death, and he was not found, becauſe God had tranſlated him: For before his tranſlation he had teſtimony that he pleaſed God.

6 But without faith it is impoſſible to pleaſe God. For he that cometh to God, muſt believe that he is, and is a rewarder to them that ſeek him.

7 By faith Noe having received an anſwer concerning thoſe things which as yet were not ſeen, moved with fear framed the ark for the ſaving of his houſe, by the which he condemned the world: and was inſtituted heir of the juſtice which is by faith.

8 By faith (*a*) he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance: and he went out, not knowing whither he went.

9 By faith he abode in the land, dwelling in cottages, with Iſaac and Jacob the coheirs of the ſame promiſe.

10 For he looked for a city that hath foundations: whoſe builder and maker is God.

11 By faith Sara alſo herſelf, being barren, received ſtrength to conceive ſeed, even paſt the time of age: becauſe ſhe believed that he was faithful who had promiſed.

12 For which cauſe there ſprung even from one (and him as good as dead) as the ſtars of Heaven in multitude, and as the ſand which is by the ſea-ſhore innumerable.

13 All theſe died according to faith not having received the promiſes, but behold-

(*a*) Ver. 8 *He that is called Abraham*; or, Abraham being called.

ing

ing them a-far off, and ſaluting them, and confeſſing that they are pilgrims and ſtrangers on the earth.

14 For they, that ſay theſe things, do ſignify that they ſeek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtleſs time to return.

16 But now they deſire a better, that is to ſay, a heavenly country. Therefore God is not aſhamed to be called their God. For he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Iſaac; and he that had received the promiſes, offered up his only begotten Son.

18 (To whom it was ſaid, *In Iſaac, ſhall thy ſeed be called.*)

19 Accounting that God is able to raiſe up even from the dead. Whereupon alſo he received him (*b*) for a parable.

20 By faith alſo of things to come, Iſaac bleſſed Jacob and Eſau.

21 By faith Jacob dying bleſſed each of the ſons of Joſeph: and (*c*) adored the top of his rod.

22 By faith Joſeph, when he was dying, made mention of the going out of the children of Iſrael; and gave commandment concerning his bones.

23 By faith Moſes, when he was born, was hid three months by his parents: becauſe they ſaw he was a comely babe, and they feared not the king's edict,

24 By faith Moſes, when he was grown up, denied himſelf to be the ſon of Pharao's daughter:

25 Rather chuſing to be afflicted with the people of God, than to have the pleaſure of ſin for a time,

26 Eſteeming the reproach of Chriſt, greater riches than the treaſure of the Egyptians. For he looked unto the reward.

(*b*) Ver. 19 *For a parable*; that is, as a *figure* of Chriſt, ſlain and coming to life again.

(*c*) Ver, 21 *Adored the top of his rod.* The Apoſtle here follows the ancient Greek Bible of the 70 Interpreters (which tranſlates in this mannner. Gen. 47 v, 31) and alledges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or ſcepter of Joſeph, as to a figure of Chriſt's ſcepter and kingdom, as an inſtance and argument of his faith. But Proteſtants, who are no friends to this relative honour, have corrupted the text, by tranſlating it, he worſhipped, leaning upon the top of his ſtaff; as if this circumſtance of leaning upon his ſtaff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the holy Ghoſt.

27 By faith he left Egypt, not fearing the fierceneſs of the king: For he endured as ſeeing him that is inviſible.

28 By faith he celebrated the Paſch, and the ſhedding of the blood: that he, who deſtroyed the firſt-born, might not touch them.

29 By faith they paſſed through the red ſea, as by dry land: which the Egyptians attempting were ſwallowed up.

30 By faith the walls of Jericho fell down, by the going round them ſeven days.

31 By faith Rahab the harlot periſhed not with the unbelievers, receiving the ſpies with peace.

32 And what ſhall I yet ſay? For the time would fail me to tell of Gedeon, Barac, Sampſon, Jephte, David, Samuel, and the Prophets:

33 Who by faith conquered kingdoms, wrought juſtice, obtained promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, recovered ſtrength from weakneſs, became valiant in battle, put to flight the armies of foreigners:

35 Women received their dead raiſed to life again. But others were racked, not accepting deliverance, that they might find a better reſurrection.

36 And others had trial of mockeries and ſtripes, moreover alſo of bands and priſons:

37 They were ſtoned, they were cut aſunder, they were tempted, they were put to death by the ſword, they wandred about in ſheep-skins, in goat-skins, being in want, diſtreſſed, afflicted:

38 Of whom the world was not worthy; wandering in deſarts, in mountains, and in dens, and in caves of the earth.

39 And all theſe being approved by the teſtimony of faith, received not the promiſe,

40 God providing ſome better thing for us, that they ſhould not be perfected without us.

## CHAP. XII.

AND therefore we alſo having ſo great a cloud of witneſſes over our head, laying aſide every weight and ſin which ſurrounds us, let us run by patience to the fight propoſed to us:

2 Looking on Jeſus the author and finiſher of faith, who having joy ſet before him, endured the croſs, deſpiſing the ſhame, and now ſitteth on the right hand of the throne of God.

3 For, think diligently upon him that endured ſuch oppoſition from ſinners againſt himſelf: that you be not wearied, fainting in your minds.

4 For

4 For you have not yet reſiſted unto blood, ſtriving againſt ſin:

5 And you have forgotten the conſolation, which ſpeaketh to you, as unto children, ſaying: *My ſon, neglect not the diſcipline of the Lord: neither be thou wearied whilſt thou art rebuked by him.*

6 *For whom the Lord loveth, he chaſtiſeth; and he ſcourgeth every ſon whom he receiveth,*

7 Perſevere under diſcipline. God dealeth with you as with *his* ſons. For what ſon is there, whom the father doth not correct?

8 But if you be without chaſtiſement, whereof all are made partakers; then are you baſtards, and not ſons.

9 Moreover we have had fathers of our fleſh for inſtructors, and we reverenced them: ſhall we not much more obey the Father of ſpirits, and live?

10 And they indeed for a few days, according to their own pleaſure inſtructed us: but he, for our profit, that we might receive his ſanctification.

11 Now all chaſtiſement for the preſent indeed ſeemeth not to bring with it joy, but ſorrow: but afterwards it will yield, to them that are exerciſed by it, the moſt peaceable fruit of juſtice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make ſtraight ſteps with your feet: that no one, halting, may go out of the way; but rather be healed.

14 Follow peace with all men, and holineſs: without which no man ſhall ſee God:

15 Looking diligently leſt any man be wanting to the grace of God: leſt any root of bitterneſs ſpringing up do hinder, and by it many be defiled.

16 Leſt there be any fornicator, or profane perſon as Eſau: who for one meſs ſold his firſt-birth-right.

17 For know ye that afterwards when he deſired to inherit the benediction, he was rejected: for (*a*) he found no place of repentance, although with tears he had ſought it.

18 For you are not come to a mountain that might be touched, and a burning fire, and a whirl-wind, and darkneſs, and ſtorm,

19 And the ſound of a trumpet, and the voice of words, which they that heard

(*a*) Ver. 17 *He found*, &c. that is, he found no way to bring his father to repent, or change his mind, with relation to his having given the benediction to his younger brother *Jacob*.

excuſed themſelves, that the word might not be ſpoken to them :

20 (For they did not endure that which was ſaid : *And if ſo much as a beaſt ſhall touch the mount, it ſhall be ſtoned.*

21 And ſo terrible was that which was ſeen, Moſes ſaid : *I am frighted and tremble.)*

22 But you are come to mount Sion, and to the city of the living God, the heavenly Jeruſalem, and to the company of many thouſands of Angels,

23 And to the Church of the firſt-born, who are written in the heavens, and to God the judge of all, and to the ſpirits of the juſt made perfect,

24 And to JESUS the mediator of the new teſtament, and to the ſprinkling of blood which ſpeaketh better than that of Abel.

25 See that you refuſe him not that ſpeaketh. For if they eſcaped not who refuſed him that ſpoke upon earth, much more ſhall not we, if we turn away from him that ſpeaketh to us from heaven.

26 Whoſe voice then moved the earth : but now he promiſeth, ſaying, *Yet once more ; and I will move not only the earth, but heaven alſo.*

27 And in that he ſaith *Yet once more*, he ſignifieth the tranſlation of the moveable things as made, that thoſe things may remain which are immoveable.

28 Therefore receiving an immoveable kingdom, we have grace : whereby let us ſerve pleaſing God, with fear and reverence.

29 For our God is a conſuming fire.

## CHAP. XIII.

LET the charity of the brotherhood abide in you.

2 And hoſpitality do not forget, for by this ſome, being not aware of it, have entertained Angels.

3 Remember them that are in bands, as if you were bound with them ; and them that labour, as being yourſelves alſo in the body.

4 (*a*) Marriage honourable in all, and the bed undefiled. For, fornicators and adulterers God will judge.

5 Let your manners be without covetouſneſs, contented with ſuch things as you have : For he hath ſaid, *I will not leave thee, neither will I forſake thee.*

6 So that we may confidently ſay : *The Lord is my*

(*a*) Ver. 4 Or *let marriage be honourable in all.* It is a warning to married people, not to abuſe the ſanctity of their ſtate, by any liberties, or irregularities contrary thereunto.

*helper ;*

*helper: I will not fear what man ſhall do to me.*

7 Remember your prelates, who have ſpoken the word of God to you: whoſe faith follow, conſidering the end of their converſation.

8 JESUS Chriſt yeſterday, and to day: and the ſame for ever.

9 Be not led away with various and ſtrange doctrines. For it is beſt that the heart be eſtabliſhed with grace, not with meats: which have not profited thoſe that walk in them.

10 We have an altar, whereof they have no power to eat who ſerve the tabernacle.

11 For the bodies of thoſe beaſts, whoſe blood is brought into the Holies by the high prieſt for ſin, are burned without the camp.

12 Wherefore JESUS alſo, that he might ſanctify the people by his own blood, ſuffered without the gate.

13 Let us go forth therefore to him without the camp; bearing (*a*) his reproach.

14 For we have not here a laſting city: but we ſeek one that is to come.

15 By him therefore let us offer the ſacrifice of praiſe always to God, that is to ſay, the fruit of lips confeſſing to his name.

16 And do not forget to do good and to impart; for by ſuch ſacrifices God's favour is obtained.

17 Obey your prelates, and be ſubject to them. For they watch as being to render an account of your ſouls: that they may do this with joy, and not with grief. For this is not expedient for you.

18 Pray for us. For we truſt we have a good conſcience, being willing to behave ourſelves well in all things.

19 And I beſeech you the more to do this, that I may be reſtored to you the ſooner.

20 And may the God of peace, who brought again from the dead the great paſtor of the ſheep, our Lord JESUS Chriſt, in the blood of the everlaſting teſtament,

21 Fit you in all goodneſs, that you may do his will: doing in you that which is well-pleaſing in his ſight, through JESUS Chriſt: to whom is glory for ever and ever. Amen.

22 And I beſeech you, brethren, that you ſuffer this word of conſolation. For I have written to you in few words.

23 Know ye that our brother Timothy is ſet at liberty: with whom (if he comes ſhortly) I will ſee you.

24 Salute all your prelates, and all the ſaints. The brethren from Italy ſalute you.

25 Grace be with you all. Amen.

(*a*) Ver. 13 *His reproach.* His croſs. *The*

# *The Catholick* EPISTLE *of St.* JAMES *the Apoſtle.*

## CHAP. I.

JAMES the ſervant of God, and of our Lord JESUS Chriſt, to the twelve tribes which are ſcattered abroad, greeting,

2 My brethren, count it all joy, when you ſhall fall into divers temptations:

3 Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work: that you may be perfect and entire, failing in nothing.

5 But if any of you want wiſdom, let him ask of God, who giveth to all men abundantly, and upbraideth not: and it ſhall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the ſea, which is moved and carried about by the wind.

7 Therefore let not that man think that he ſhall receive any thing of the Lord.

8 A double minded man is inconſtant in all his ways.

9 But let the brother of low condition glory in his exaltation:

10 And the rich, in his being low, becauſe as the flower of the graſs ſhall he paſs away:

11 For the ſun roſe with a burning heat, and parched the graſs, and the flower thereof fell off, and the beauty of the ſhape thereof periſhed: ſo alſo ſhall the rich man fade away in his ways.

12 Bleſſed is the man that endureth temptation: for when he hath been proved, he ſhall receive the crown of life, which God hath promiſed to them that love him.

13 Let no man, when he is tempted, ſay that he is tempted by God. For God is not a tempter of evils, and he tempteth no man.

14 But every man is tempted by his own concupiſcence, being drawn away and allured.

15 Then when concupiſcence hath conceived, it bringeth forth ſin. But ſin, when it is compleated, begetteth death.

16 Do not err therefore, my deareſt brethren.

17 Every beſt gift, and every perfect gift, is from above, coming down from the

Father

Note in 1732.

Father of lights, with whom there is no change, nor ſhadow of alteration.

18 For of his own will hath he begotten us by the word of truth, that we might be (*a*) ſome beginning of his creature.

19 You know, my deareſt brethren. And let every man be ſwift to hear, but ſlow to ſpeak, and ſlow to anger.

20 For the anger of man worketh not the juſtice of God.

21 Wherefore caſting away all uncleanneſs, and abundance of naughtineſs, with meekneſs receive the engrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if a man be a hearer of the word, and not a doer; he ſhall be compared to a man beholding his natural countenance in a glaſs.

24 For he beheld himſelf, and went his way, and preſently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man ſhall be bleſſed in his deed.

26 And if any man think himſelf to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion clean and undefiled before God and the Father, is this, to viſit the fatherleſs and widows in their tribulation: and to keep one's ſelf unſpotted from this world.

## CHAP. II.

MY brethren, have not the faith of our Lord JESUS Chriſt of glory (*a*) with reſpect of perſons.

2 For if there ſhall come into your aſſembly a man having a golden ring in fine apparel, and there ſhall come in alſo a poor man in mean attire,

3 And you have reſpect to him that is cloathed with the fine apparel, and ſhall ſay to him, ſit thou here well: but ſay, to the poor man, ſtand thou there, or ſit under my foot-ſtool:

4 Do you not judge within your ſelves, and are become judges of unjuſt thoughts?

5 Hearken, my deareſt brethren: hath not God cho-

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(*a*) Ver. 18 *Some beginning*; that is, a kind of firſt fruits of his creatures.

(*a*) Ver. 1 *With reſpect of perſons.* The meaning is, that in matters relating to faith, the adminiſtring of the ſacraments, and other ſpiritual functions in God's Church, there ſhould be no *reſpect of perſons:* but that the ſouls of the poor ſhould be as much regarded as thoſe of the rich.

ſen

ſen the poor in this world, rich in faith, and heirs of the kingdom which God hath promiſed to them that love him?

6 But you have diſhonoured the poor man. Do not the rich oppreſs you by might; and do not they draw you before the judgment ſeats?

7 Do not they blaſpheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the ſcriptures, *Thou ſhalt love thy neighbour as thyſelf*; you do well:

9 But if you have reſpect to perſons, you commit ſin, being reproved by the law as tranſgreſſors.

10 And whoſoever ſhall keep the whole law, but offend in one *point*, is become (*b*) guilty of all.

11 For he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kill. Now if thou do not commit adultery, but ſhalt kill: thou art become a tranſgreſſor of the law.

12 So ſpeak ye, and ſo do, as being to be judged by the law of liberty.

13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itſelf above judgment.

14 What ſhall it profit, my brethren, if a man ſay he hath faith, but hath not works? Shall faith be able to ſave him?

15 And if a brother or ſiſter be naked, and want daily food:

16 And one of you ſay to them: Go in peace, be you warmed and filled: yet give them not thoſe things that are neceſſary for the body: what ſhall it profit?

17 So faith alſo, if it have not works, is dead in itſelf.

18 But ſome man will ſay, Thou haſt faith, and I have works: ſhew me thy faith without works; and I will ſhew thee, by works, my faith.

19 Thou believeſt that there is one God. Thou doſt well: the devils alſo believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, offering up Iſaac his ſon upon the altar?

22 Seeſt thou that faith did co-operate with his works:

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(*b*) Ver. 10 *guilty of all*; that is, he becomes a tranſgreſſor of the law, in ſuch manner, that the obſerving of all other points will not avail him to ſalvation: for he deſpiſes the lawgiver; and breaks through the great and general commandment of charity, which is the fulfilling of the whole law.

and

and by works faith was made perfect?

23 And the ſcripture was fulfilled, ſaying, *Abraham believed God, and it was reputed to him to juſtice, and he was called the friend of God.*

24 Do you ſee that by works a man is juſtified; and not by faith only?

25 And in like manner alſo Rahab the harlot, was not ſhe juſtified by works, receiving the meſſengers, and ſending them out another way?

26 For even as the body without the ſpirit is dead: ſo alſo faith without works is dead.

## CHAP. III.

BE ye not many maſters, my Brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the ſame is a perfect man. He is able alſo with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horſes that they may obey us, and we turn about their whole body.

4 Behold, alſo ſhips, whereas they are great, and are driven by ſtrong winds; yet are they turned about with a ſmall helm, whitherſoever the force of the governour willeth.

5 So the tongue alſo is indeed a little member, and boaſteth great things. Behold how ſmall a fire what a great wood it kindleth?

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being ſet on fire by hell.

7 For every nature of beaſts, and of birds, and of ſerpents, and of the reſt, is tamed and hath been tamed by the nature of man:

8 But the tongue no man can tame, an unquiet evil, full of deadly poiſon.

9 By it we bleſs God and the Father: and by it we curſe men, who are made after the likeneſs of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth, out of the ſame hole, ſweet and bitter water?

12 Can the fig-tree, my brethren, bear grapes; or the vine, figs? So neither can the ſalt water yield ſweet.

13 Who is a wiſe man and endued with knowledge among you? Let him ſhew, by a good converſation, his work in the meekneſs of wiſdom.

14 But if you have bitter zeal, and there be contentions in your hearts; glory not

and

and be not lyers againſt the truth.

15 For this is not wiſdom, deſcending from above: but earthly, ſenſual, deviliſh.

16 For where envying and contention is, there is inconſtancy, and every evil work.

17 But the wiſdom, that is from above, firſt indeed is chaſte, then peacable, modeſt, eaſy to be perſuaded, conſenting to the good, full of mercy and good fruits, without judging, without diſſimulation.

18 And the fruit of juſtice, is ſown in peace, to them that make peace.

## CHAP. IV.

FROM whence are wars and contentions among you? Are they not hence, from your concupiſcences, which war in your members?

2 You covet, and have not: You kill, and envy, and cannot obtain. You contend and war, and you have not, becauſe you ask not.

3 You ask, and receive not: becauſe you ask amiſs: that you may conſume it on your concupiſcences.

4 Adulterers, know you not that the friendſhip of this world, is the enemy of God? Whoſoever therefore will be a friend of this world, becometh an enemy of God.

5 Or do you think that the ſcripture ſaith in vain: *To envy doth the ſpirit covet which dwelleth in you?*

6 But he giveth greater grace. Wherefore he ſaith, *God reſiſteth the proud and giveth grace to the humble.*

7 Be ſubject therefore to God, but reſiſt the devil, and he will fly from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanſe your hands, ye ſinners: and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy, into ſorrow.

10 Be humbled in the ſight of the Lord, and he will exalt you.

11 Detract not one another, my Brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law giver, and judge that is able to deſtroy and to deliver.

13 But who art thou that judgeſt thy neighbour? Behold, now you that ſay: To-day or to morrow we will go into ſuch a city, and there we will ſpend a year, and will traffick, and make our gain.

14 Whereas you know not what ſhall be on the morrow. For what is your life? It is a vapour which appeareth for

for a little while, and afterwards ſhall vaniſh away

15 For that you ſhould ſay, If the Lord will; and, if we ſhall live, we will do this or that.

16 But now you rejoice in your arrogancies. All ſuch rejoicing is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is ſin.

## CHAP. V.

GO to now ye rich men, weep and howl for your miſeries, which ſhall come upon you.

2 Your riches are corrupted: and your garments are moth-eaten.

3 Your gold and ſilver is cankered: and the ruſt of them ſhall be for a teſtimony againſt you, and ſhall eat your fleſh like fire. You have ſtored up to yourſelves wrath againſt the laſt days,

4 Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entred into the ears of the Lord of Sabaoth.

5 You have feaſted upon earth: and in riotouſneſs you have nouriſhed your hearts, in the day of ſlaughter.

6 You have condemned and put to death the juſt one, and he reſiſted you not.

7 Be patient therefore, Brethren, until the coming of the Lord. Behold, the husband-man waiteth for the precious fruit of the earth: patiently bearing till he receive the early and the latter.

8 Be you therefore alſo patient, and ſtrengthen your hearts: for the coming of the Lord is at hand.

9 Grudge not, Brethren, one againſt another, that you may not be judged. Behold, the judge ſtandeth before the door.

10 Take, my brethren, for an example of ſuffering evil, of labour and patience, the prophets, who ſpoke in the name of the Lord.

11 Behold we account them bleſſed who have endured. You have heard of the patience of Job, and you have ſeen the end of the Lord, that the Lord is merciful and compaſſionate.

12 But above all things, my Brethren, ſwear not, neither by heaven, nor by the earth, nor by any other oath. But let your ſpeech be, yea, yea: no, no: that you fall not under judgment.

13 Is any of you ſad? Let him pray. Is he chearful in mind? Let him ſing.

14 Is any man ſick among you? (*a*) Let him bring in

(*a*) Ver. 14. *Let him bring in* &c. See here a plain warrant of ſcripture for the ſacrament of Extream Unction.

the prieſts of the church, and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith ſhall ſave the ſick man: and the Lord ſhall raiſe him up: and if he be in ſins, they ſhall be forgiven him.

16 (*b*) Confeſs therefore your ſins one to another: and pray one for another, that you may be ſaved. For the continual prayer of a juſt man availeth much.

17 Elias was a man paſſible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and ſix months.

18 And he prayed again: and the heaven gave rain, and the earth brought forth her fruit.

19 My Brethren, if any of you err from the truth, and one convert him:

20 He muſt know, that he who cauſeth a ſinner to be converted from the error of his way, ſhall ſave his ſoul from death, and ſhall cover a multitude of ſins.

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(*b*) Ver. 16 *Confeſs your ſins one to another.* That is, to the prieſts of the church, whom, v. 14, he had ordered to be called for, and brought in to the ſick.

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# *The firſt* EPISTLE *of St.* PETER *the* APOSTLE.

## CHAP. I.

PETER an Apoſtle of JESUS Chriſt, to the ſtrangers diſperſed through Pontus, Galatia, Cappadocia, Aſia, and Bithynia, elect,

2 According to the foreknowledge of God the Father, unto the ſanctification of the Spirit, unto obedience and ſprinkling of the blood of JESUS Chriſt: Grace unto you and peace be multiplied.

3 Bleſſed be the God and Father of our Lord JESUS Chriſt, who according to his great mercy hath regenerated us unto a lively hope, by the reſurrection of JESUS Chriſt from the dead,

4 Unto an inheritance incorruptible, and undefiled, and that cannot fade, reſerved in heaven for you,

5 Who by the power of God are kept by faith unto ſalvation ready to be revealed in the laſt time.

6 Wherein

6 Wherein you ſhall greatly rejoice, if now you muſt be for a little time made ſorrowful in divers temptations:

7 That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praiſe and glory and honour at the appearing of JESUS Chriſt:

8 Whom having not ſeen, you love: in whom alſo now though you ſee him not you believe: and believing ſhall rejoice with joy unſpeakable and glorified,

9 Receiving the end of your faith, even the ſalvation of your ſouls.

10 Of which ſalvation the Prophets have enquired and diligently ſearched, who propheſied of the grace to come in you,

11 Searching what or what manner of time the Spirit of Chriſt in them did ſignify: when it fore-told thoſe ſufferings that are in Chriſt, and the glories that ſhould follow:

12 To whom it was revealed, that not to themſelves, but to you they miniſtred thoſe things, which are now declared to you by them that have preached the goſpel to you, the Holy Ghoſt being ſent down from heaven, on whom the Angels deſire to look.

13 Wherefore having the loins of your mind girt up, being ſober, truſt perfectly in that grace which is offered you in the revelation of JESUS Chriſt,

14 As children of obedience, not faſhioned according to the former deſires of your ignorance:

15 But according to him that hath called you, who is Holy, be you alſo in all manner of converſation holy:

16 Becauſe it is written: *You ſhall be holy, for I am holy.*

17 And if you invoke as Father, him who without reſpect of perſons judgeth according to every one's work; converſe in fear during the time of your ſojourning here.

18 Knowing that you were not redeemed with corruptible things as gold or ſilver, from your vain converſation of the tradition of your fathers:

19 But with the precious blood of Chriſt, as of a lamb unſpotted and undefiled,

20 Fore-known indeed before the foundation of the world, but manifeſted in the laſt times for you,

21 Who through him are faithful in God, who raiſed him up from the dead, and hath given him glory, that your faith and hope might be in God.

22 Purifying your ſouls in the obedience of charity, with a brotherly love from a ſincere.

cere heart love one another earneſtly:

23 Being born again not of corruptible ſeed, but incorruptible by the word of God who liveth and remaineth for ever.

24 For *all fleſh is as graſs: and all the glory thereof as the flower of graſs. The graſs is withered, and the flower thereof is fallen away.*

25 But the word of the Lord endureth for ever, and this is the word which by the goſpel hath been preached unto you.

## CHAP. II.

WHEREFORE laying away all malice, and all guile, and diſſimulations, and envies, and all detractions

2 As new born babes, deſire the rational milk without guile, that thereby you may grow unto ſalvation.

3 If ſo be you have taſted that the Lord is ſweet.

4 Unto whom coming, as to a living ſtone, rejected indeed by men, but choſen and made honourable by God:

5 Be you alſo as living ſtones built up, a ſpiritual houſe, a holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by JESUS Chriſt.

6 Wherefore it is ſaid in the ſcripture, *Behold I lay in Sion a chief corner-ſtone, elect, precious. And he that ſhall believe in him, ſhall not be confounded.*

7 To you therefore, that believe, he is honour: but to them that believe not, *the ſtone which the builders rejected, the ſame is made the head of the corner:*

8 And a ſtone of ſtumbling, and a rock of ſcandal, to them who ſtumble at the word, neither do believe, whereunto alſo they are ſet.

9 But you are a choſen generation, a kingly prieſthood a holy nation, a purchaſed people: that you may declare his virtues, who hath called you out of darkneſs into his marvellous light,

10 *Who in time paſt were not a people: but are now the people of God. Who had not obtained mercy: but now have obtained mercy.*

11 Dearly beloved, I beſeech you as ſtrangers and pilgrims, to refrain yourſelves from carnal deſires which war againſt the ſoul,

12 Having your converſation good among the Gentiles that whereas they ſpeak againſt you as evil doers, they may by the good works which they ſhall behold in you, glorify God in the day of viſitation.

13 Be ye ſubject therefore to every human creature for God's ſake: whether it be to the king as excelling:

14 Or to governours as ſent by him for the puniſhment

ment of evil doers, and for the praiſe of the good:

15 For ſo is the will of God, that by doing well you may put to ſilence the ignorance of fooliſh men:

16 As free, and not as making liberty a cloak for malice, but as the ſervants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward.

19 For this is thanks worthy, if for conſcience towards God a man endure ſorrows, ſuffering wrongfully.

20 For what glory is it, if committing ſin and being buffeted for it you endure? But if doing well you ſuffer patiently, this is thanks worthy before God.

21 For unto this are you called: becauſe Chriſt alſo ſuffered for us leaving you an example that you ſhould follow his ſteps.

22 *Who did no ſin neither was guile found in his mouth.*

23 Who, when he was reviled, did not revile: when he ſuffered, he threatned not: but delivered himſelf to him that judged him unjuſtly.

24 Who his ownſelf bore our ſins in his Body upon the tree: that we being dead to ſins, ſhould live to juſtice. By whoſe ſtripes you were healed.

25 For you were as ſheep going aſtray: but you are now converted to the ſhepherd and biſhop of your ſouls.

## CHAP. III.

IN like manner alſo let wives be ſubject to their husbands: that if any believe not the word they maybe won without the word, by the converſation of the wives.

2 Conſidering your chaſte converſation with fear.

3 Whoſe adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek ſpirit, which is rich in the ſight of God.

5 For after this manner heretofore the holy women alſo, who truſted in God, adorned themſeves, being in ſubjection to their own husbands.

6 As Sara obeyed Abraham, calling him lord: whoſe daughters you are, doing well, and not fearing any diſturbance.

7 Ye husbands likewiſe dwelling with them according to knowledge, giving honour to the female as to the weaker veſſel, and as to the co-heirs of the grace of life: that your prayers be not hindred.

8 And in fine be ye all of one mind, having com-

paſſion one of another, being lovers of the brotherhood, merciful, modeſt, humble.

9 Not rendering evil for evil, nor railing for railing: but contrariwiſe, bleſſing: for unto this are you called, that you may inherit a bleſſing.

10 *For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.*

11 *Let him decline from evil, and do good: let him ſeek after peace, and purſue it:*

12 *Becauſe the eyes of the Lord are upon the juſt, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things.*

13 And who is he that can hurt you, if you be zealous of good?

14 But if alſo you ſuffer any thing for juſtice ſake bleſſed are ye. And be not afraid of their fear, and be not troubled.

15 But ſanctify the Lord Chriſt in your hearts, being ready always to ſatisfy every one that asketh you a reaſon of that hope which is in you:

16 But with modeſty and fear, having a good conſcience: that whereas they ſpeak evil of you, they may be aſhamed who falſly accuſe your good converſation in Chriſt.

17 For it is better doing well (if ſuch be the will of God) to ſuffer, than doing ill.

18 Becauſe Chriſt alſo died once for our ſins, the juſt for the unjuſt: that he might offer us to God, being put to death indeed in the fleſh, but enlivened in the ſpirit.

19 In which alſo coming he preached to thoſe (*a*) ſpirits that were in priſon:

20 Which had been ſometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight ſouls were ſaved by water.

21 Whereunto baptiſm being of the like form, now ſaveth you alſo: not the putting away of the filth of the fleſh, but the examination of a good conſcience towards God by the reſurrection of JESUS Chriſt.

22 Who is on the right hand of God, ſwallowing down death, that we might be made heirs of life everlaſting: being gone into heaven, the angels and powers and virtues being made ſubject to him.

## CHAP. IV.

CHRIST therefore having ſuffered in the fleſh, be you alſo armed with the

(*a*) Ver. 19 *Spirits in priſon.* See here a proof of the middle ſtate of ſouls. 21 matin. 1752

ſame

ſame thought. For he that hath ſuffered in the fleſh, hath ceaſed from ſins:

2 That now he may live the reſt of his time in the fleſh, not after the deſires of men, but according to the will of God.

3 For the time paſt is ſufficient to have fulfilled the will of the Gentiles, for them who have walked in riotouſneſs, luſts, exceſs of wine, revellings, banquetings, and unlawful worſhipping of idols.

4 Wherein they think it ſtrange, that you run not with them into the ſame confuſion of riotouſneſs, ſpeaking evil *of you.*

5 Who ſhall render account to him, who is ready to judge the living and the dead.

6 For, for this cauſe was the Goſpel preached alſo to the dead: that they might be judged indeed according to men, in the fleſh: but may live according to God in the Spirit.

7 But the end of all is at hand. Be prudent therefore, and watch in prayers.

8 But before all things have a conſtant mutual charity among yourſelves: for charity covereth a multitude of ſins.

9 Uſing hoſpitality one towards another without murmuring.

10 As every man hath received grace, miniſtring the ſame one to another: as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the words of God. If any man miniſter, *let him do it* as of the power, which God adminiſtreth. That in all things God may be honoured through JESUS Chriſt: to whom is glory and empire for ever and ever. Amen.

12 Dearly beloved, think not ſtrange the burning heat which is to try you, as if ſome new thing happened to you:

13 But if you partake of the ſufferings of Chriſt, rejoice, that when his glory ſhall be revealed you may alſo be glad with exceeding joy.

14 If you be reproached for the name of Chriſt, you ſhall be bleſſed: for that which is of the honour, glory, and power of God, and that which is his Spirit reſteth upon you.

15 But let none of you ſuffer as a murderer, or a thief, or a railer, or a coveter of other mens things.

16 But if as a Chriſtian, let him not be aſhamed, but let him glorify God in this name.

17 For the time is that judgment ſhould begin at the houſe of God. And if firſt at us, what ſhall be the end of them that believe not the Goſpel of God?

18 And if the juſt man ſhall

ſhall (*a*) ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore let them alſo that ſuffer according to the will of God, commend their ſouls in good deeds to the faithful Creator.

## CHAP. V.

THE antients therefore that are among you, I beſeech, who am myſelf alſo an antient and a witneſs of the ſufferings of Chriſt, as alſo a partaker of that glory which is to be revealed in time to come:

2 Feed the flock of God which is among you, taking care *of it* not by conſtraint, but willingly according to God: not for filthy lucre's ſake, but voluntarily:

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4 And when the prince of paſtors ſhall appear, you ſhall receive a never fading crown of glory.

5 In like manner ye young men be ſubject to the antients. And do ye all inſinuate humility one to another, for *God reſiſteth the proud, and to the humble he giveth grace.*

6 Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of viſitation:

7 Caſting all your care upon him, for he hath care of you.

8 Be ſober and watch: becauſe your adverſary the devil, as a roaring lion, goeth about, ſeeking whom he may devour.

9 Whom reſiſt ye, ſtrong in faith: knowing that the ſame affliction befalls your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory in Chriſt JESUS, after you have ſuffered a little, will himſelf perfect you, and confirm you, and eſtabliſh you.

11 To him be glory and empire for ever and ever. Amen.

12 By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beſeeching and teſtifying that this is the true grace of God, wherein you ſtand.

13 The Church that is in Babylon, elected together with you, ſaluteth you: and ſo doth my ſon Mark.

14 Salute one another with a holy kiſs. Grace be to all you who are in Chriſt JESUS. Amen.

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(*a*) Ver. 18 *Scarcely*; That is, not without much labour and difficulty.

# *The ſecond* EPISTLE *of St.* PETER *the* APOSTLE.

## CHAP. I.

SIMON Peter, ſervant and Apoſtle of JESUS Chriſt, to them that have obtained equal faith with us in the juſtice of our God and Saviour JESUS Chriſt.

2 Grace to you and peace be accompliſhed in the knowledge of God and of Chriſt JESUS our Lord:

3 As all things of his divine power, which appertain to life and godlineſs, are given us, through the knowledge of him who hath called us by his own proper glory and virtue.

4 By whom he hath given us moſt great and precious promiſes: that by theſe you may be made partakers of the divine nature: flying the corruption of that concupiſcence which is in the world.

5 And you employing all care, miniſter in your faith, virtue: and in virtue, knowledge:

6 And in knowledge, abſtinence: and in abſtinence, patience: and in patience, godlineſs:

7 And in godlineſs, love of brotherhood: and in love of brotherhood, charity.

8 For if theſe things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord JESUS Chriſt.

9 For he that hath not theſe things with him, is blind, and groping, having forgotten that he was purged from his old ſins.

10 Wherefore, Brethren, labour the more that by good works you may make ſure your calling and election. For doing theſe things, you ſhall not ſin at any time.

11 For ſo an entrance ſhall be miniſtred to you abundantly into the everlaſting kingdom of our Lord and Saviour JESUS Chriſt.

12 For which cauſe I will begin to put you always in remembrance of theſe things: though indeed you know them and are confirmed in the preſent truth.

13 But I think it meet as long as I am in this tabernacle, to ſtir you up by putting you in remembrance.

14 Being aſſured that the laying away of *this* my tabernacle is at hand, according as our Lord JESUS Chriſt alſo hath ſignified to me.

15 And I will do my endeavour,

deavour, that after my deceaſe alſo, you may often have, whereby you may keep a memory of theſe things.

16 For we have not followed cunningly deviſed fables, when we made known to you the power and preſence of our Lord JESUS Chriſt: but having been made eye witneſſes of his majeſty.

17 For, he received from God the Father honour and glory; this voice coming down to him from the excellent glory, *This is my beloved Son in whom I have pleaſed myſelf, hear ye him.*

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the more firm prophetical word: whereunto you do well to attend, as to a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Underſtanding this firſt that no prophecy of ſcripture is made by private interpretation.

21 For prophecy came not by the will of man at any time: but the holy men of God ſpoke, inſpired by the Holy Ghoſt.

## CHAP. II.

BUT there were alſo falſe prophets among the people, even as there ſhall be among you, lying teachers who ſhall bring in ſects of perdition, and deny the Lord who bought them: bringing upon themſelves ſwift deſtruction.

2 And many ſhall follow their riotouſneſſes, through whom the way of truth ſhall be evil ſpoken of.

3 And thro' covetouſneſs ſhall they with feigned words make merchandize of you. Whoſe judgment now of a long time lingreth not, and their perdition ſlumbreth not.

4 For if God ſpared not the angels that ſinned: but delivered them drawn down by infernal ropes to the lower hell, unto torments, to be reſerved unto judgment:

5 And ſpared not the original world, but preſerved Noe the eighth perſon the preacher of juſtice, bringing in the flood upon the world of the ungodly.

6 And reducing the cities of the Sodomites and of the Gomorrhites into aſhes, condemned them to be overthrown, making them an example to thoſe that ſhould after act wickedly.

7 And delivered juſt Lot oppreſſed by the injuſtice and lewd converſation of the wicked.

8 For in ſight and hearing he was juſt: dwelling among them who from day to day vexed the juſt ſoul with unjuſt works.

9 The

9 The Lord knoweth how to deliver the godly from temptation, but to reſerve the unjuſt unto the day of judgment to be tormented:

10 And eſpecially them who walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government, audacious, ſelf-willed, they fear not to bring in ſects, blaſpheming.

11 Whereas Angels who are greater in ſtrength and power, bring not againſt themſelves a railing judgment.

12 But theſe men as irrational beaſts, naturally tending to the ſnare and to deſtruction, blaſpheming thoſe things which they know not, ſhall periſh in their corruption,

13 Receiving the reward of *their* injuſtice, counting for a pleaſure the delights of a day: ſtains and ſpots, ſporting themſelves to exceſs, rioting in their feaſts with you.

14 Having eyes full of adultery and of ſin that ceaſeth not: alluring unſtable ſouls, having their heart exerciſed with covetouſneſs, children of malediction:

15 Leaving the right way they have gone aſtray, having followed the way of Balaam of Boſor, who loved the wages of iniquity,

16 But had a check of his madneſs, the dumb beaſt uſed to the yoke, *which* ſpeaking with man's voice, forbad the folly of the prophet.

17 Theſe are fountains without water, and clouds toſſed with whirl-winds, to whom the miſt of darkneſs is reſerved.

18 For ſpeaking proud words of vanity, they allure by the deſires of fleſhly rioutouſneſs, thoſe who for a little while eſcape, ſuch as converſe in error:

19 Promiſing them liberty, whereas they themſelves are the ſlaves of corruption. For by whom a man is overcome, of the ſame alſo he is the ſlave.

20 For if flying from the pollutions of the world through the knowledge of our Lord and Saviour JESUS Chriſt, they *be* again intangled in them, and overcome: their latter ſtate is become unto them worſe than the former.

21 For it had been better for them not to have known the way of juſtice, than after they have known it to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb has happened to them, The dog is returned to his vomit: and, The ſow that was waſhed to her wallowing in the mire.

## CHAP. III.

BEHOLD this ſecond epiſtle I write to you, my dearly beloved, in which I ſtir up

up by way of admonition your ſincere mind:

2 That you may be mindful of thoſe words which I told you before from the holy prophets, and of your apoſtles, of the precepts of the Lord and Saviour.

3 Knowing this firſt, that in the laſt days there ſhall come deceitful ſcoffers, walking after their own luſts,

4 Saying, Where is his promiſe or his coming? For ſince the time that the fathers ſlept, all things continue as they were from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water, and through water, conſiſting by the word of God.

6 Whereby the world that then was, being overflowed with water, periſhed.

7 But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of the ungodly men.

8 But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thouſand years, and a thouſand years as one day.

9 The Lord delayeth not his promiſe, as ſome imagine: but dealeth patiently for your ſake, not willing that any ſhould periſh, but that all ſhould return to penance.

10 But the day of the Lord ſhall come as a thief, in which the heavens ſhall paſs away with great violence, the elements ſhall be melted with heat, and the earth and the works which are in it, ſhall be burnt up.

11 Seeing then that all theſe things are to be diſſolved, what manner of people ought you to be in holy converſations and godlineſs,

12 Looking for and haſting unto the coming of the day of the Lord, by which the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with the burning heat?

13 But we look for new heavens and a new earth according to his promiſes, in which juſtice dwelleth.

14 Wherefore, dearly beloved, ſeeing that you look for theſe things, be diligent that ye may be found undefiled and unſpotted to him in peace:

15 And account the long ſuffering of our Lord ſalvation, as alſo our moſt dear brother Paul, according to the wiſdom given him, hath written to you:

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things; in which are certain things hard to be underſtood, which the unlearned and unſtable wreſt, as

they

they do alſo the other ſcriptures, to their own deſtruction.

17 You therefore, brethren, knowing theſe things before, take heed, leſt being led aſide by the error of the unwiſe, you fall from your own ſtedfaſtneſs.

18 But grow in grace and in the knowledge of our Lord and Saviour JESUS Chriſt. To him be glory both now and unto the day of eternity. Amen.

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## *The firſt* EPISTLE *of St.* JOHN *the* APOSTLE

### CHAP. I.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled, of the word of life:

2 (For the life was manifeſted: and we have ſeen, and do bear witneſs, and declare unto you the life eternal which was with the Father, and hath appeared to us)

3 That which we have ſeen and have heard, we declare unto you, that you alſo may have fellowſhip with us, and our fellowſhip may be with the Father and with his Son JESUS Chriſt.

4 And theſe things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you, That God is light, and in him there is no darkneſs.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth.

7 But if we walk in the light, as he alſo is in the light; we have fellowſhip one with another, and the blood of JESUS Chriſt his Son cleanſeth us from all ſin.

8 If we ſay that we have no ſin, we deceive ourſelves and the truth is not in us.

9 If we confeſs our ſins, he is faithful and juſt, to forgive us our ſins, and to cleanſe us from all iniquity.

10 If we ſay that we have not ſinned, we make him a lyer and his word is not in us.

### CHAP. II.

MY little children, theſe things I write to you, that you may not ſin. But if any man ſin, we have an advocate with the Father, JESUS Chriſt the juſt:

2 And he is the propitiation for our ſins: and not for ours only, but alſo for thoſe of the whole world.

3 And by this we know that we have known him, if we keep his commandments.

4 He who ſaith, that he knoweth him, and keepeth not his commandments, is a lyer, and the truth is not in him:

5 But he that keepeth his word, in him in very deed the charity of God is perfected: and by this we know that we are in him.

6 He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

8 Again a new commandment I write unto you, which thing is true both in him and in you: becauſe the darkneſs is paſſed, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.

10 He that loveth his brother, abideth in the light, and there is no ſcandal in him.

11 But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe the darkneſs hath blinded his eyes.

12 I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake.

13 I write unto you, fathers, becauſe you have known him, who is from the beginning. I write unto you, young men, becauſe you have overcome the wicked one.

14 I write unto you, babes, becauſe you have known the Father. I write unto you, young men, becauſe you are ſtrong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.

16 For all that is in the world, is the concupiſcence of the fleſh, and the concupiſcence of the eyes, and the pride of life, which is not of the Father, but is of the world.

17 And the world paſſeth away and the concupiſcence thereof. But he that doth the will of God, abideth for ever.

18 Little children, it is the laſt hour, and as you have heard, that Antichriſt cometh: even now there are become many Antichriſts, whereby we know that it is the laſt hour.

19 They went out from us; but they were not of us.

1. 3. 8. 18. 19 merop. notes in 1 7 5 2 pp 182-3 For

For if they had been of us, they would no doubt have remained with us: but that they may be manifeſt, that they are not all of us.

20 But you have the unction from the Holy one, and (*a*) know all things.

21 I have not written to you as to them that know not the truth, but as to them that know it: and that no lye is of the truth.

22 Who is a lyer, but he who denieth that JESUS is the Chriſt? This is Antichriſt, who denieth the Father and the Son.

23 Whoſoever denieth the Son, the ſame hath not the Father. He that confeſſeth the Son, hath the Father alſo.

24 As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you alſo ſhall abide in the Son and in the Father.

25 And this is the promiſe which he hath promiſed us, life everlaſting.

26 Theſe things have I written to you, concerning them that ſeduce you.

27 And as for you, let the unction, which you have received from him, abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and is truth, and is no lye. And as it hath taught you, abide in him.

28 And now little children abide in him: that when he ſhall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know, that he is juſt; know ye, that every one alſo, who doth juſtice, is born of him.

## CHAP. III.

BEHOLD what manner of charity the Father hath beſtowed upon us, that we ſhould be called, and ſhould be the ſons of God. Therefore the world knoweth not us, becauſe it knew not him.

2 Dearly beloved, we are now the ſons of God; and it hath not yet appeared what we ſhall be. We know, that, when he ſhall appear, we ſhall be like to him: becauſe we ſhall ſee him as he is.

3 And every one that hath

(*a*) Ver. 20 *Know all things.* The true children of God's church, remaining in unity, under the guidance of their lawful paſtors, partake of the unction of the Holy Ghoſt, promiſed to the church and her paſtors; and meet here with all neceſſary knowledge and inſtruction; ſo as to have no need to ſeek it elſewhere, ſince it can be only found in that ſociety of which they are members.

this hope in him, ſanctifieth himſelf, as he alſo is holy.

4 Whoſoever committeth ſin, committeth alſo (*a*) iniquity: and ſin is iniquity.

5 And you know that he appeared to take away our ſins: and in him there is no ſin.

6 Whoſoever abideth in him, (*b*) ſinneth not: and whoſoever ſinneth, hath not ſeen him, nor known him.

7 Little children, let no man deceive you. He that doth juſtice, is juſt: even as he is juſt.

8 He that committeth ſin, is of the devil: for the devil ſinneth from the beginning. For this purpoſe, the Son of God appeared, that he might deſtroy the works of the devil.

9 Whoſoever is born of God, committeth not ſin: for his ſeed abideth in him, and he cannot ſin becauſe he is born of God.

10 In this the children of God are manifeſt, and the children of the devil. Whoſoever is not juſt, is not of God, nor he that loveth not his brother.

11 For this is the declaration, which you have heard from the beginning, that you ſhould love one another.

12 Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Becauſe his own works were wicked: and his brother's, juſt.

13 Wonder not, brethren, if the world hate you.

14 We know that we have paſſed from death to life, becauſe we love the brethren. He that loveth not, abideth in death.

15 Whoſoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himſelf.

16 In this we have known the charity of God, becauſe he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the ſubſtance of this world, and ſhall ſee his brother in need, and ſhall ſhut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his ſight ſhall perſuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

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(*a*) Ver. 4 *Iniquity* ἀνομία, tranſgreſſion of the law.
(*b*) Ver. 6 *Sinneth not*, viz. mortally.

21 Dearly

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God.

22 And whatſoever we ſhall ask, we ſhall receive of him: becauſe we keep his commandments, and do thoſe things which are pleaſing in his ſight.

23 And this is his commandment, that we ſhould believe in the name of his Son JESUS Chriſt: and love one another, as he hath given commandment unto us.

24 And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

## CHAP. IV.

DEARLY beloved, believe not every ſpirit, but (*a*) try the ſpirits if they be of God: becauſe many falſe prophets are gone out into the world,

2 By this is the ſpirit of God known. (*b*) Every ſpirit, which confeſſeth that JESUS Chriſt is come in the fleſh, is of God:

3 And every ſpirit, that diſſolveth JESUS, is not of God: and this is Antichriſt, of whom you have heard that he cometh, and he is now already in the world.

4 You are of God, little children, and have overcome him. Becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore of the world they ſpeak, and the world heareth them.

6 We are of God. He, that knoweth God, heareth us. He, that is not of God, heareth us not. By this we know the ſpirit of truth, and the ſpirit of error.

7 Dearly beloved, let us love one another: for charity is of God. And every one, that loveth, is born of God, and knoweth God.

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(*a*) Ver. 1 *Try the ſpirits*, viz. by examining whether their teaching be agreeable to the rule of the Catholick faith, and the doctrine of the church. For as he ſays, v. 6 *He that knoweth God heareth us* [the paſtors of the church] by this we know *the ſpirit of truth, and the ſpirit of error.*

(*b*) Ver. 2 *Every ſpirit which confeſſeth*, &c. not that the confeſſion of this point of faith alone, is, at all times, and in all caſes, ſufficient: but that with relation to that time, and for that part of the Chriſtian doctrine, which was then particularly to be confeſſed, taught, and maintained, againſt the hereticks of thoſe days; this was the moſt proper token, by which true teachers might be diſtinguiſhed from the falſe.

8 He that loveth not, knoweth not God: for God is charity.

9 By this hath the charity of God appeared towards us, becauſe God hath ſent his only-begotten Son into the world, that we may live by him.

10 In this is charity: not as though we had loved God, but becauſe he hath firſt loved us, and ſent his Son to be a propitiation for our ſins.

11 My deareſt, if God hath ſo loved us; we alſo ought to love one another.

12 No man hath ſeen God at any time. If we love one another, God abideth in us, and his charity is perfected in us:

13 In this we know that we abide in him, and he in us; becauſe he hath given us of his ſpirit.

14 And we have ſeen, and do teſtify, that the Father hath ſent his Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that JESUS is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he, that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: becauſe as he is, we alſo are in this world.

18 (*c*) Fear is not in charity: but perfect charity caſteth out fear, becauſe fear hath pain. And he that feareth, is not perfected in charity.

19 Let us therefore love God, becauſe God firſt hath loved us.

20 If any man ſay, I love God, and hateth his brother; he is a lyer. For he that loveth not his brother, whom he ſeeth, how can he love God whom he ſeeth not?

21 And this commandment we have from God, that he, who loveth God, love alſo his brother.

## CHAP. V.

WHOSOEVER believeth that JESUS is

(*c*) Ver. 18 *Fear is not in charity*, &c. Perfect charity, or love, baniſheth *human fear*, that is, the fear of men; as alſo all *perplexing fear*, which makes men miſtruſt or deſpair of God's mercy; and that kind of *ſervile fear*, which makes them fear the puniſhment of ſin more than the offence of God. But it no ways excludes the wholeſom *fear of God's judgments*, ſo often recommended in holy writ; nor that *fear and trembling*, with which we are told to work out our ſalvation. *Philip* ii. 12.

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the Chriſt, is born of God. And every one that loveth him who begot, loveth him alſo who is born of him.

2 In this we know that we love the children of God: when we love God, and keep his commandments.

3 For this is the charity of God, that we keep his commandments: and his commandments are not heavy.

4 For whatſoever is born of God, overcometh the world: And this is the victory which overcometh the world, our faith.

5 Who is he that overcometh the world, but he that believeth that JESUS is the Son of God?

6 This is he that came by water and blood, JESUS Chriſt: not by water only, but by water and blood. And it is the Spirit which teſtifieth, that Chriſt is the truth.

7 And there are three who give teſtimony in heaven, the Father, the Word, and the Holy Ghoſt. And theſe three are one.

8 And there are three that give teſtimony on earth: the ſpirit, and the water, and the blood, and theſe three are one.

9 If we receive the teſtimony of men, the teſtimony of God is greater. For this is the teſtimony of God which is greater, becauſe he hath teſtified of his Son.

10 He that believeth in the Son of God, hath the teſtimony of God in himſelf. He that believeth not the Son, maketh him a lyer: becauſe he believeth not in the teſtimony which God hath teſtified of his Son.

11 And this is the teſtimony, that God hath given to us eternal life. And this life is in his Son.

12 He, that hath the Son, hath life. He, that hath not the Son, hath not life.

13 Theſe things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God.

14 And this is the confidence which we have towards him: that, whatſoever we ſhall ask according to his will, he heareth us.

15 And we know that he heareth us whatſoever we ask: we know that we have the petitions which we requeſt of him.

16 He that knoweth his brother to ſin a ſin *which is* not to death, let him ask, and life ſhall be given to him, who ſinneth not to death. There is (*a*) a ſin unto death: for that

(*a*) Ver. 16 *A ſin unto death.* Some underſtand this of *final impenitence*, or of dying in mortal ſin: which is the only

that I ſay not that any man ask.

17 All iniquity, is ſin. And there is a ſin unto death.

18 We know that whoſoever is born of God, ſinneth not: but the generation of God preſerveth him, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world is ſeated in wickedneſs.

20 And we know that the Son of God is come: and he hath given us underſtanding, that we may know the true God, and may be in his true Son, This is the true God, and life eternal.

21 Little children, keep yourſelves from idols. Amen.

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only ſin that never can be remitted. But 'tis probable he may alſo compriſe under this name the ſin of apoſtacy from the faith, and ſome other ſuch heinous ſins as are ſeldom and hardly remitted: and therefore he gives little encouragement, to ſuch as pray for theſe ſinners, to expect to obtain what they ask.

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## *The ſecond* EPISTLE *of St.* JOHN *the Apoſtle.*

THE Antient to the Lady Elect and her children, whom I love in the truth, and not I only, but alſo all they that have known the truth,

2 For the ſake of the truth, which dwelleth in us, and ſhall be with us for ever.

3 Grace be with you, mercy, *and* peace from God the Father, and from Chriſt JESUS the Son of the Father, in truth, and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beſeech thee, Lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you ſhould walk in the ſame:

7 For many ſeducers are gone out into the world, who confeſs not that JESUS Chriſt is come in the fleſh: this is a ſeducer and an Antichriſt.

8 Look to yourſelves, that you loſe not the things which you have wrought: but that you may receive a full reward.

9 Whoſoever

9 Whoſoever revolteth, and continueth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine, the ſame hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the houſe, nor ſay to him, *God ſpeed you.*

11 For he, that ſaith unto him, *God ſpeed you,* communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I ſhall be with you, and ſpeak face to face: that your joy may be full.

13 The children of thy ſiſter Elect ſalute thee.

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## *The third* EPISTLE *of St.* JOHN *the Apoſtle.*

THE Antient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, concerning all things I make *it* my prayer that thou mayſt proceed proſperouſly, and fare well, as thy ſoul doth proſperouſly.

3 I was exceeding glad when the brethren came, and gave teſtimony to the truth in thee, even as thou walkeſt in the truth.

4 I have (*a*) no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou doſt faithfully whatever thou doſt for the brethren, and that for ſtrangers,

6 Who have given teſtimony to thy charity in the ſight of the Church: whom, thou ſhalt do well, to bring forward on their way in a manner worthy of God.

7 Becauſe, for his name they went out, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch: that we may be fellow-helpers of the truth.

9 I had written perhaps to the church: but Diotrephes who loveth to have the pre-eminence among them, doth not receive us.

10 For this cauſe, if I come, I will advertiſe his works which he doth; with malicious words prating againſt us. And as if theſe things

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(*a*) Ver. 4 *No greater grace*; that is, nothing that gives me greater joy and ſatisfaction.

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were not enough for him, neither doth he himſelf receive the brethren, and them that do receive them he forbiddeth, and caſteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He, that doth good, is of God: he, that doth evil, hath not ſeen God.

12 To Demetrius teſtimony is given by all, and by the truth itſelf, yea and we *alſo* give teſtimony: and thou knoweſt that our teſtimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope ſpeedily to ſee thee, and we will ſpeak mouth to mouth. Peace be to thee. Our friends ſalute thee. Salute the friends by name.

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## *The Catholick* EPISTLE *of St.* JUDE *the Apoſtle.*

JUDE the ſervant of JESUS Chriſt, and brother of James: to them that are beloved in God the Father, and preſerved in JESUS Chriſt, and called.

2 Mercy unto you, and peace and charity be fulfilled.

3 Dearly beloved, taking all care to write unto you concerning your common ſalvation, I was under a neceſſity to write unto you: to beſeech you to contend earneſtly for the faith once delivered to the Saints.

4 For certain men are ſecretly entered in (who were written of long ago unto this judgment) ungodly men, turning the grace of our Lord God into riotouſneſs, and denying the only ſovereign Ruler, and our Lord JESUS Chriſt.

5 I will therefore admoniſh you, *though* ye once knew all things, that JESUS, having ſaved the people out of the land of Egypt, did afterwards deſtroy them that believed not.

6 And the Angels, who kept not their principality, but forſook their own habitation, he hath reſerved under darkneſs in everlaſting chains unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themſelves to fornication, and going after other fleſh, were made an example, ſuf-

ſuffering the puniſhment of eternal fire.

8 In like manner theſe men alſo defile the fleſh, and deſpiſe dominion, and blaſpheme majeſty.

9 When Michael the Archangel, diſputing with the devil, contended about the body of Moſes, he durſt not bring againſt him the judgment of railing ſpeech, but ſaid, the Lord command thee.

10 But theſe men blaſpheme whatever things they knownot: and what things ſoever they naturally know, like dumb beaſts, in theſe they are corrupted.

11 Wo unto them, for they have gone in the way of Cain: and after the error of Balaam, they have for reward poured out themſelves, and have periſhed in the contradiction of Core.

12 Theſe are ſpots in their banquets, feaſting together without fear, feeding themſelves, clouds without water which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

13 Raging waves of the ſea, foming out their own confuſion, wandering ſtars: to whom the ſtorm of darkneſs is reſerved for ever.

14 Now of theſe Enoch alſo the ſeventh from Adam, propheſied, ſaying: Behold, the Lord cometh with thouſands of his ſaints.

15 To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodlineſs, whereby they have done ungodly, and of all the hard things which ungodly ſinners have ſpoken againſt God.

16 Theſe are murmurers, full of complaints, walking according to their own deſires, and their mouth ſpeaketh proud things, admiring perſons for gain's ſake.

17 But you, my dearly beloved, be mindful of the words which have been ſpoken before by the Apoſtles of our Lord JESUS Chriſt,

18 Who told you, that in the laſt time there ſhould come mockers, walking according to their own deſires in ungodlineſſes.

19 Theſe are they, who ſeparate themſelves, ſenſual men, having not the Spirit.

20 But you, my beloved, building yourſelves upon your moſt holy faith, praying in the Holy Ghoſt,

21 Keep yourſelves in the love of God, waiting for the mercy of our Lord JESUS Chriſt unto life everlaſting.

22 And ſome indeed reprove being judged:

23 But others ſave, pulling *them* out of the fire. And on others have mercy in fear: hating alſo the ſpotted garment which is carnal.

24 Now to him, who is able

able to preſerve you without ſin, and to preſent you ſpotleſs before the preſence of his glory with exceeding joy in the coming of our Lord JESUS Chriſt,

25 To the only God our Saviour through JESUS Chriſt our Lord be glory and magnificence, empire and power before all ages, and now, and for all ages of ages. Amen.

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# *The* APOCALYPSE *of St.* JOHN *the Apoſtle.*

## CHAP. I.

THE Revelation of JESUS Chriſt, which God gave unto him, to make known to his ſervants the things which muſt ſhortly come to paſs: and ſignified, ſending by his Angel to his ſervant John,

2 Who hath given teſtimony to the word of God, and the teſtimony of JESUS Chriſt, what things ſoever he hath ſeen.

3 Bleſſed is he, that readeth and heareth the words of this prophecy: and keepeth thoſe things which are written in it. For the time is at hand.

4 John to the ſeven Churches which are in Aſia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the ſeven ſpirits which are before his throne,

5 And from JESUS Chriſt, who is the faithful witneſs, the firſt-begotten of the dead, and the prince of the kings of the earth, who hath loved us, and waſhed us from our ſins in his own blood,

6 And hath made us a kingdom and prieſts to God and his Father, to him be glory and empire for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye ſhall ſee him, and they alſo that pierced him. And all the tribes of the earth ſhall bewail themſelves becauſe of him. Even ſo. Amen.

8 I am Alpha and Omega, the beginning and the end, ſaith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John your brother and your partner in tribulation and in the kingdom, and patience in Chriſt JESUS, was in the iſland, which is called Patmos, for the word of God, and for the teſtimony of JESUS.

10 I was in the ſpirit on the

the Lord's day, and heard behind me a great voice, as of a trumpet.

11 Saying: What thou ſeeſt, write in a book: and ſend to the ſeven churches which are in Aſia, to Epheſus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicia,

12 And I turned to ſee the voice that ſpoke with me. And being turned, I ſaw ſeven golden candleſticks:

13 And in the midſt of the ſeven golden candleſticks, one like to the Son of man, cloathed with a garment down to the feet, and girt about the paps with a golden girdle.

14 And his head and his hairs were white, as white wool, and as ſnow, and his eyes were as a flame of fire.

15 And his feet like unto fine braſs, as in a burning furnace. And his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars. And from his mouth came out a ſharp two-edged ſword: and his face was as the ſun ſhineth in his power.

17 And when I had ſeen him, I fell at his feet as dead. And he laid his right hand upon me, ſaying: Fear not. I am the firſt and the laſt,

18 And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write therefore the things which thou haſt ſeen, and which are, and which muſt be done hereafter:

20 The myſtery of the ſeven ſtars, which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars, are the Angels of the ſeven churches. And the ſeven candelſticks are the ſeven churches.

## CHAP. II.

UNTO the Angel of the church of Epheſus write: Theſe things ſaith he, who holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks:

2 I know thy works and thy labour, and thy patience, and how thou canſt not bear them that are evil, and thou haſt tried them, who ſay they are Apoſtles, and are not, and haſt found them lyers:

3 And thou haſt patience, and haſt endured for my name, and haſt not fainted.

4 But I have ſomewhat againſt thee, becauſe thou haſt left thy firſt charity.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the firſt works. Or elſe I come to thee, and will move thy candleſtick out of its place, except thou do penance.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaites, which I alſo hate.

7 He, that hath an ear, let him hear what the Spirit ſaith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradiſe of my God.

8 And to the Angel of the church of Smyrna write: Theſe things ſaith the Firſt and the Laſt, who was dead, and is alive:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blaſphemed by them that ſay they are Jews and are not, but are the ſynagogue of ſatan.

10 Fear none of thoſe things which thou ſhalt ſuffer. Behold, the Devil will caſt ſome of you into priſon that you may be tried: and you ſhall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.

11 He, that hath an ear, let him hear what the Spirit ſaith to the churches: He that ſhall overcome, ſhall not be hurt by the ſecond death.

12 And to the Angel of the church of Pergamus write: Theſe things ſaith he, that hath the ſharp two-edged ſword:

13 I know where thou dwelleſt, where the ſeat of ſatan is: and thou holdeſt faſt my name, and haſt not denied my faith. Even in thoſe days when Antipas, was my faithful witneſs, who was ſlain among you, where ſatan dwelleth.

14 But I have againſt thee a few things: becauſe thou haſt there, them that hold the doctrine of Balaam, who taught Balac, to caſt a ſtumbling block before the children of Iſrael, to eat, and commit fornication:

15 So haſt thou alſo them that hold the doctrine of the Nicolaites.

16 In like manner do penance: or elſe I will come to thee quickly, and will fight againſt them with the ſword of my mouth.

17 He, that hath an ear, let him hear what the Spirit ſaith to the churches: To him, that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

18 And to the Angel of the church of Thyatira write: Theſe things ſaith the Son God, who hath his eyes like to a flame of fire, and his feet are like to fine braſs.

19 I know thy works, and thy faith, and thy charity, and thy miniſtry, and thy patience, and thy laſt works which are more than the former.

20 But

20 But I have againſt thee a few things: becauſe thou ſuffereſt the woman Jezabel, who calleth herſelf a propheteſs, to teach, and to ſeduce my ſervants, to commit fornication, and to eat of things ſacrificed to idols.

21 And I gave her a time that ſhe might do penance, and ſhe will not repent of her fornication.

22 Behold, I will caſt her into a bed: and they, that commit adultery with her, ſhall be in very great tribulation, except they do penance from their deeds:

23 And I will kill her children with death, and all the churches ſhall know that I am he, that ſearcheth the reins and hearts, and I will give to every one of you according to your works. But to you I ſay,

24 And to the reſt who are at Thyatira: Whoſoever have not this doctrine, and who have not known the depths of ſatan, as they ſay, I will not put upon you any other burthen.

25 Yet that, which you have, hold faſt till I come.

26 And he, that ſhall overcome and keep my works unto the end, I will give him (*a*) power over the nations,

27 And he ſhall rule them with a rod of iron, and as the veſſel of a potter they ſhall be broken,

28 As I alſo have received of my Father: and I will give him the morning-ſtar.

29 He, that hath an ear, let him hear what the Spirit ſaith to the churches.

## CHAP. III.

AND to the Angel of the church of Sardis write: Theſe things ſaith he, that hath the ſeven ſpirits of God, and the ſeven ſtars: I know thy works, that thou haſt the name of being alive: and thou art dead.

2 Be watchful, and ſtrengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind therefore in what manner thou haſt received and heard: and obſerve, and do penance. If then thou ſhalt not watch; I will come to thee as a thief, and thou ſhalt not know at what hour I will come to thee.

4 But thou haſt a few names in Sardis, which have not defiled their garments: and they ſhall walk with me in white, becauſe they are worthy.

5 He, that ſhall overcome, ſhall thus be clothed in white

(*a*) Ver. 26 *Power over the nations.* See here how the ſaints deceaſed live with God, and have power given them over countries and nations.

garments, and I will not blot out his name out of the book of life, and I will confeſs his name before my Father, and before his Angels.

6 He, that hath an ear, let him hear what the Spirit ſaith to the churches.

7 And to the Angel of the church of Philadelphia write: Theſe things ſaith the holy one and the true one, he that hath the key of David; he that openeth, and no man ſhutteth; ſhutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee a door opened which no man can ſhut: becauſe thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will bring of the ſynagogue of ſatan, who ſay they are Jews, and are not, but do lye. Behold, I will make them to come and adore before thy feet. And they ſhall know, that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon the whole world to try them that dwell upon the earth.

11 Behold, I come quickly: hold faſt that which thou haſt, that no man take thy crown.

12 He, that ſhall overcome, I will make him a pillar in the temple of my God: and he ſhall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jeruſalem, which cometh down out of heaven from my God, and my new name.

13 He, that hath an ear, let him hear what the Spirit ſaith to the churches.

14 And to the Angel of the church of Laodicia write: Theſe things ſaith the Amen, the faithful and true witneſs, who is the beginning of the creation of God:

15 I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot.

16 But becauſe thou art luke-warm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17 Becauſe thou ſayſt: I am rich, and made wealthy, and have need of nothing; and knoweſt not, that thou art wretched, and miſerable, and poor, and blind, and naked.

18 I counſel thee to buy of me gold fire-tried, that thou mayſt be made rich: and mayſt be cloathed in white garments, and that the ſhame of thy nakedneſs may not appear: and anoint thy eyes with eyeſalve, that thou mayſt ſee.

19 Such as I love, I rebuke and

and chaſtiſe. Be zealous therefore and do penance.

20 Behold, I ſtand at the gate, and knock. If any man ſhall hear my voice, and open to me the door, I will come in to him, and will ſup with him, and he with me.

21 To him that ſhall overcome, I will give to ſit with me in my throne: as I alſo have overcome, and am ſet down with my Father in his throne.

22 He, that hath an ear, let him hear what the Spirit ſaith to the churches.

## CHAP. IV.

AFTER theſe things I looked, and behold a door *was* opened in heaven, and the firſt voice which I heard, as it were, of a trumpet ſpeaking with me, ſaid: Come up hither, and I will ſhew thee the things which muſt be done hereafter.

2 And immediately I was in the ſpirit: and behold there was a throne ſet in heaven, and upon the throne one ſitting.

3 And he that ſat, was to the ſight like the Jaſper and the Sardine-ſtone: and there was a rainbow round about the throne, in ſight like unto an Emerald.

4 And round about the throne were four and twenty ſeats: and upon the ſeats, four and twenty Ancients ſitting, cloathed in white garments, and on their heads *were* crowns of gold.

5 And from the throne proceeded lightnings, and voices, and thunders: and there were ſeven lamps burning before the throne, which are the ſeven ſpirits of God.

6 And in the ſight of the throne was as it were a ſea of glaſs like to chryſtal: and in the midſt of the throne and round about the throne were four living creatures full of eyes before and behind.

7 And the firſt living creature was, like a lion: and the ſecond living creature, like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.

8 And the four living creatures, had each of them ſix wings: and round about and within they are full of eyes. And they reſted not day and night, ſaying, *Holy, Holy, Holy, Lord God almighty,* who was, and who is, and who is to come.

9 And when thoſe living creatures gave glory and honour and benediction to him, that ſitteth on the throne, who liveth for ever and ever:

10 The four and twenty Ancients fell down before him that ſitteth on the throne, and adored him that liveth for ever and ever, and caſt their crowns before the throne, ſaying:

11 Thou art worthy, O Lord our God, to receive

glory and honour and power: becauſe thou haſt created all things, and for thy will they were, and have been created.

## CHAP. V.

AND I ſaw in the right hand of him that ſat on the throne, a book written within and without, ſealed with ſeven ſeals.

2 And I ſaw a ſtrong Angel, proclaiming with a loud voice; Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much, becauſe no man was found worthy to open the book, nor to ſee it.

5 And one of the Ancients ſaid to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I ſaw: and behold in the midſt of the throne and of the four living creatures, and in the midſt of the Ancients, a Lamb ſtanding as it were ſlain, having ſeven horns and ſeven eyes: which are the ſeven ſpirits of God, ſent forth into all the earth.

7 And he came, and took the book out of the right hand of him that ſat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty Ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are (*a*) the prayers of ſaints:

9 And they ſung a new canticle, ſaying: Thou art worthy, O Lord, to take the book, and to open the ſeals thereof: becauſe thou waſt ſlain, and haſt redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation,

10 And haſt made us to our God a kingdom and prieſts, and we ſhall reign on the earth.

11 And I beheld and I heard the voice of many Angels round about the throne, and the living creatures and the ancients: and the number of them was thouſands of thouſands,

12 Saying, with a loud voice: The Lamb, that was ſlain, is worthy to receive power, and divinity, and wiſdom, and ſtrength, and honour, and glory, and benediction.

(*a*) Ver. 8 *The prayers of ſaints.* Here we ſee that the ſaints in heaven offer up to Chriſt the prayers of the faithful upon earth.

13 And

13 And every creature, which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them: I heard all ſaying: To him that ſitteth on the throne, and to the Lamb, benediction and honour and glory and power, for ever and ever.

14 And the four living creatures ſaid, Amen. And the four and twenty Ancients fell down on their faces: and adored him that liveth for ever and ever.

## CHAP. VI.

AND I ſaw, that the Lamb had opened one of the ſeven ſeals, and I heard one of the four living creatures, as it were the voice of thunder, ſaying, Come, and ſee.

2 And I ſaw: and behold a (*a*) white horſe, and he that ſat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond living creature, ſaying: Come, and ſee.

4 And there went out another horſe, *that was* red: and to him that ſat thereon, it was given that he ſhould take peace from the earth, and that they ſhould kill one another, and a great ſword was given to him.

5 And when he had opened the third ſeal, I heard the third living creature, ſaying: Come, and ſee. And behold a black horſe, and he that ſat on him, had a pair of ſcales in his hand.

6 And I heard as it were a voice in the midſt of the four living creatures, ſaying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and ſee thou hurt not the wine and the oil.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth living creature, ſaying: Come, and ſee.

8 And behold a pale horſe: and he that ſat upon him, his name was death, and hell followed him. And power was given to him over the four parts of the earth, to kill with ſword, with famine, and with death, and with the beaſts of the earth.

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(*a*) Ver. 2 *White horſe.* He that ſitteth on the white horſe is Chriſt, going forth to ſubdue the world by his goſpel. The other horſes that follow repreſent the judgments and puniſhments that were to fall on the enemies of Chriſt and his church: the red horſe ſignifies wars; the black horſe famine; and the pale horſe (which has death for its rider) plagues or peſtilence.

9 And

9 And when he had opened the fifth ſeal, I ſaw (*b*) under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.

10 And they cried with a loud voice, ſaying: How long, O Lord, (holy and true) doſt thou not judge and (*c*) revenge our blood on them that dwell on the earth?

11 And white robes were given to every one of them one: and it was ſaid to them, that they ſhould reſt yet for a little time, till their fellow-ſervants, and their brethren, who are to be ſlain, even as they, ſhould be filled up.

12 And I ſaw, when he had opened the ſixth ſeal, and behold, there was a great earthquake, and the ſun became black as ſack-cloth of hair: and the whole moon became as blood:

13 And the ſtars from heaven fell upon the earth, as the fig-tree caſteth its green figs when it is ſhaken by a great wind:

14 And the heaven departed as a book folded up: and every mountain, and the iſlands were moved out of their places.

15 And the kings of the earth, and the princes, and tribunes, and the rich, and the ſtrong, and every bond-man, and every free-man hid themſelves in the dens and in the rocks of mountains.

16 And they ſay to the mountains and the rocks: Fall upon us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb:

17 For the great day of their wrath is come, and who ſhall be able to ſtand?

## CHAP. VII.

AFTER theſe things I ſaw four Angels ſtanding on the four corners of the earth, holding the four winds of the earth, that they ſhould not blow upon the earth, nor upon the ſea, nor on any tree.

2 And I ſaw another Angel aſcending from the riſing of the ſun, having the ſign of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the ſea,

(*b*) Ver. 9 *Under the altar.* Chriſt, as man, is this altar, under which the ſouls of the martyrs live in heaven: as their bodies are here depoſited under our altars.

(*c*) Ver. 10 *Revenge our blood.* They ask not this out of hatred to their enemies, but out of zeal for the glory of God; and deſire that the Lord would accelerate the general judgment, and the compleat beatitude of all his elect.

3 Saying:

3 Saying: Hurt not the earth, nor the ſea, nor the trees, till we ſign the ſervants of our God in their foreheads.

4 And I heard the number of them that were ſigned, an hundred forty four thouſand were ſigned, of every tribe of the children of Iſrael.

5 Of the tribe of Juda, *were* twelve thouſand ſigned. Of the tribe of Ruben, twelve thouſand ſigned. Of the tribe of Gad, twelve thouſand ſigned.

6 Of the tribe of Aſer, twelve thouſand ſigned. Of the tribe of Nephthali, twelve thouſand ſigned. Of the tribe of Manaſſes, twelve thouſand ſigned.

7 Of the tribe of Simeon, twelve thouſand ſigned. Of the tribe of Levi, twelve thouſand ſigned. Of the tribe of Iſſachar, twelve thouſand ſigned.

8 Of the tribe of Zabulon, twelve thouſand ſigned. Of the tribe of Joſeph, twelve thouſand ſigned. Of the tribe of Benjamin, twelve thouſand ſigned.

9 After this I ſaw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: ſtanding before the throne, and in ſight of the Lamb, cloathed with white robes, and palms in their hands:

10 And they cried with a loud voice, ſaying: Salvation to our God who ſitteth upon the throne, and to the Lamb.

11 And all the Angels ſtood round about the throne, and the Ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God,

12 Saying, Amen. Benediction, and glory, and wiſdom, and thankſgiving, honour, and power, and ſtrength to our God for ever and ever. Amen.

13 And one of the Ancients anſwered, and ſaid to me: Theſe that are cloathed in white robes, who are they? and whence came they?

14 And I ſaid to him: My Lord, thou knoweſt. And he ſaid to me: Theſe are they who are come out of great tribulation, and have waſhed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and they ſerve him day and night in his temple: and he, that ſitteth on the throne, ſhall dwell over them.

16 They ſhall no more hunger nor thirſt, neither ſhall the ſun fall on them, nor any heat.

17 For the Lamb, which is in the midſt of the throne, ſhall rule them, and ſhall lead them to the fountains of the waters of life, and God ſhall wipe away all tears from their eyes.

CHAP.

## CHAP. VIII.

AND when he had opened the ſeventh ſeal, there was ſilence in heaven, as it were for half an hour.

2 And I ſaw ſeven Angels ſtanding in the preſence of God: and there were given to them ſeven trumpets.

3 And another Angel came, and ſtood before the altar, having a golden cenſer: and there was given to him much incenſe, that he ſhould offer of the prayers of all ſaints upon the golden altar, which is before the throne of God.

4 And the ſmoak of the incenſe of the prayers of the ſaints aſcended up before God, from the hand of the Angel,

5 And the Angel took the cenſer, and filled it with the fire of the altar, and caſt it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

6 And the ſeven Angels, who had the ſeven trumpets, prepared themſelves to ſound the trumpet.

7 And the firſt Angel ſounded the trumpet, and there followed hail and fire, mingled with blood, and it was caſt on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green graſs was burnt up.

8 And the ſecond Angel ſounded the trumpet: and as it were a great monntain, burning with fire, was caſt into the ſea, and the third part of the ſea became blood:

9 And the third part of thoſe creatures died, which had life in the ſea, and the third part of the ſhips was deſtroyed.

10 And the third Angel ſounded the trumpet, and a great ſtar fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the ſtar is called worm-wood. And the third part of the waters became worm-wood: and many men died of the waters, becauſe they were made bitter.

12 And the fourth Angel ſounded the trumpet, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars, ſo that the third part of them was darkned, and the day did not ſhine for a third part of it, and the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midſt of heaven, ſaying with a loud voice: Wo, wo, wo to the inhabitants of the earth: by reaſon of the reſt of the voices of the three Angels who are yet to ſound the trumpet.

CHAP.

## CHAP. IX.

AND the fifth Angel ſounded the trumpet, and I ſaw (*a*) a ſtar fall from heaven unto the earth, and there was given to him the key of the bottomleſs pit.

2 And he opened the bottomleſs pit: and the ſmoak of the pit aroſe, as the ſmoak of a great furnace: and the ſun and the air were darkned with the ſmoak of the pit.

3 And from the ſmoak of the pit there came out (*b*) locuſts upon the earth. And power was given to them, as the ſcorpions of the earth have power:

4 And it was commanded them that they ſhould not hurt the graſs of the earth, nor any green thing, nor any tree: but only the men who have not the ſign of God on their foreheads.

5 And it was given unto them that they ſhould not kill them; but that they ſhould torment them five months: and their torment *was* as the torment of a ſcorpion when he ſtriketh a man.

6 And in thoſe days men ſhall ſeek death, and ſhall not find it: and they ſhall deſire to die, and death ſhall fly from them.

7 And the ſhapes of the locuſts, *were* like unto horſes prepared unto battle: and on their heads *were* as it were crowns like gold: and their faces *were* as the faces of men.

8 And they had hair as the hair of women; and their teeth were as of lions.

9 And they had breaſt-plates as breaſt-plates of iron, and the noiſe of their wings *was* as the noiſe of chariots of many horſes running to battle.

10 And they had tails like to ſcorpions, and there were ſtings in their tails: and their power was to hurt men five months. And they had over them

11 A king, the angel of the bottomleſs pit; whoſe name

(*a*) Ver. 1 *A ſtar fall.* Some Arch-heretick.

(*b*) Ver. 3 *Locuſts.* It is commonly underſtood of hereticks. They are not able to hurt the green trees; that is, ſuch as have a lively faith, working by charity; but only the reprobate: they are repreſented as *prepared to battle*; as being ever ready to contend: they wear *counterfeit gold* on their heads; for all is but pretence and fiction: in ſhape they are as *men*, in ſmoothneſs of ſpeech as *women*; in fury and rage againſt all that oppoſe them, as *lions*; their breaſts and hearts are as hard as iron; they are full of noiſe and ſhuffling; the ſting of their peſtiferous doctrine is worſe than that of ſcorpions; but their reign is generally but for a ſhort time.

name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin *Exterminans*, (*that is deſtroyer.*)

12 One wo is paſt, and behold there come yet two woes more hereafter.

13 And the ſixth Angel ſounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God,

14 Saying to the ſixth Angel, who had the trumpet: Looſe the four Angels, who are bound in the great river Euphrates.

15 And the four Angels were looſed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

16 And the number of the army of horſemen was twenty thouſand times ten thouſand. And I heard the number of them.

17 And thus I ſaw the horſes in the viſion: and they, that ſat on them, had breaſtplates of fire and of hyacinth and of brimſtone, and the heads of the horſes were as the heads of lions: and from their mouths proceeded fire, and ſmoak, and brimſtone.

18 And by theſe three plagues was ſlain the third part of men, by the fire and by the ſmoak and by the brimſtone, which iſſued out of their mouths.

19 For the power of the horſes is in their mouths, and in their tails. For, their tails are like to ſerpents, and have heads: and with them they hurt.

20 And the reſt of the men, who were not ſlain by theſe plagues, did not do penance from the works of their hands, that they ſhould not adore devils and idols of gold and ſilver and braſs and ſtone and wood, which neither can ſee, nor hear, nor walk,

21 Neither did they penance from their murders, nor from their ſorceries, nor from their fornication, nor from their thefts.

## CHAP. X.

AND I ſaw another mighty Angel come down from heaven, cloathed with a cloud, and a rain-bow was on his head, and his face was as the ſun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he ſet his right foot upon the ſea, and his left foot upon the earth.

3 And he cried with a loud voice as when a lion roareth. And when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven ſaying to me: Seal up the things which the ſeven thunders

ders have ſpoken; and write them not.

5 And the Angel, whom I ſaw ſtanding upon the ſea and upon the earth, lifted up his hand to heaven,

6 And he ſwore by him that liveth for ever and ever, who created heaven, and the things which are therein: and the earth, and the things which are in it: and the ſea, and the things which are therein: that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh Angel, when he ſhall begin to ſound the trumpet, the myſtery of God ſhould be finiſhed, as he hath declared by his ſervants the prophets.

8 And I heard a voice from heaven again ſpeaking to me, and ſaying: Go, and take the book, that is open, from the hand of the Angel who ſtandeth upon the ſea and upon the earth.

9 And I went to the Angel, ſaying unto him, that he ſhould give me the book. And he ſaid to me: Take the book, and eat it up: and it ſhall make thy belly bitter, but in thy mouth it ſhall be ſweet as honey.

10 And I took the book from the hand of the Angel, and eat it up: and it was in my mouth, ſweet as honey and when I had eaten it, my belly was bitter.

11 And he ſaid to me: Thou muſt propheſy again to many nations, and peoples, and tongues, and kings.

## CHAP. XI.

AND there was given me a reed like unto a rod: and it was ſaid to me: Ariſe, and meaſure the temple of God, and the altar, and them that adore therein.

2 But the court, which is without the temple, caſt out, and meaſure it not: becauſe it is given unto the Gentiles, and the holy city they ſhall tread under foot two and forty months:

3 And I will give unto (*a*) my two witneſſes, and they ſhall propheſy a thouſand two hundred ſixty days, cloathed in ſack-cloth.

4 Theſe are the two olive-trees, and the two candleſticks that ſtand before the Lord of the earth.

5 And if any man will hurt them, fire ſhall come out of their mouths, and ſhall devour their enemies. And if any man will hurt them, in this manner muſt he be ſlain.

6 Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and they have power over

(*a*) Ver. 3 *My two witneſſes.* It is commonly underſtood of Henoch and Elias.

waters to turn them into blood, and to ſtrike the earth with all plagues as often as they will,

7 And when they ſhall have finiſhed their teſtimony, the beaſt, that aſcendeth out of the abyſs, ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their bodies ſhall lie in the ſtreets of the great city, which is called ſpiritually Sodom and Egypt, where their Lord alſo was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, ſhall ſee their bodies for three days and a half: and they ſhall not ſuffer their bodies to be laid in ſepulchres.

10 And they that dwell upon the earth ſhall rejoice over them, and make merry: and ſhall ſend gifts one to another, becauſe theſe two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the ſpirit of life from God entred into them. And they ſtood upon their feet, and great fear fell upon them that ſaw them.

12 And they heard a great voice from heaven, ſaying to them: Come up hither. And they went up to heaven in a cloud; and their enemies ſaw them.

13 And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were ſlain in the earth-quake names of men ſeven thouſand: and the reſt were caſt into a fear, and gave glory to the God of heaven.

14 The ſecond wo is paſt: and behold the third wo will come quickly.

15 And the ſeventh Angel ſounded the trumpet: and there were great voices in heaven ſaying, The kingdom of this world is become our Lord's and his Chriſt's, and he ſhall reign for ever and ever: Amen.

16 And the four and twenty Ancients, who ſit on their ſeats in the ſight of God, fell on their faces and adored God,

17 Saying: We give thee thanks, O Lord God almighty who art, and who waſt, and who art to come: becauſe thou haſt taken to thee thy great power, and thou haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldſt render reward to thy ſervants the prophets and the ſaints, and to them that fear thy name, little and great, and ſhouldſt deſtroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his teſtament

was

was ſeen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

## CHAP. XII.

AND a great ſign appeared in heaven: (*a*) a woman clothed with the ſun, and the moon under her feet, and on her head a crown of twelve ſtars:

2 And being with child, ſhe cried travelling in birth, and was in pain to be delivered.

3 And there was ſeen another ſign in heaven, and behold a great red dragon having ſeven heads, and ten horns: and on his heads ſeven diadems,

4 And his tail drew the third part of the ſtars of heaven, and caſt them to the earth: and the dragon ſtood before the woman who was ready to be delivered; that, when ſhe ſhould be delivered, he might devour her ſon.

5 And ſhe brought forth a man-child, who was to rule all nations with an iron rod: and her ſon was taken up to God, and to his throne,

6 And the woman fled into the wilderneſs where ſhe had a place prepared by God, that there they ſhould feed her a thouſand two hundred ſixty days.

7 And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was caſt out, that old ſerpent, who is called the devil and ſatan, who ſeduceth the whole world: and he was caſt unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven ſaying: Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: becauſe the accuſer of our brethren is caſt forth, who accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto death.

12 Therefore rejoice, O heavens, and you that dwell therein. Wo to the earth, and to the ſea, becauſe the devil is come down unto you, having great wrath, knowing that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman, who brought forth the man-child:

(*a*) Ver. 1 *A woman.* The church of God: it may alſo by alluſion be applied to our bleſſed Lady.

14 And there were given to the woman two wings of a great eagle, that ſhe might fly into the deſart unto her place, where ſhe is nouriſhed for a time and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth after the woman, water as it were a river: that he might cauſe her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the river, which the dragon caſt out of his mouth.

17 And the dragon was angry againſt the woman: and went to make war with the reſt of her ſeed, who keep the commandments of God, and have the teſtimony of JESUS Chriſt.

18 And he ſtood upon the ſand of the ſea.

## CHAP. XIII.

AND I ſaw (*a*) a beaſt coming up out of the ſea, having ſeven heads, and ten horns, and upon his horns ten diadems, and upon his heads names of blaſphemy.

2 And the beaſt, which I ſaw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own ſtrength, and great power.

3 And I ſaw (*b*) one of his heads as it were ſlain to death: and his death's wound was healed. And all the earth was in admiration after the beaſt.

4 And they adored the dragon, which gave power to the beaſt: and they adored the beaſt, ſaying: Who is like to the beaſt? And who ſhall be able to fight with him?

5 And there was given to

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(*a*) Ver. 1 *A beaſt.* This firſt beaſt, with ſeven heads and ten horns, is probably the whole company of infidels, enemies and perſecuters of the people of God, from the beginning, to the end of the world. The ſeven heads are ſeven kings, that is, ſeven principal kingdoms or empires; which have exerciſed, or ſhall exerciſe tyrannical power over the people of God: of theſe five were then fallen, viz. the Egyptian, Aſſyrian, Chaldean, Perſian and Grecian monarchies: one was preſent, viz. the empire of Rome; and the ſeventh and chiefeſt was to come, viz. the great Antichriſt and his empire. The ten horns may be underſtood of ten leſſer perſecuters.

(*b*) Ver. 3 *One of his heads*, &c. Some underſtand this of the mortal wound, which the idolatry of the Roman empire, (ſignified by the ſixth head) received from Conſtantine; which was as it were healed again by Julian the apoſtate.

him

him a mouth ſpeaking great things, and blaſphemies: and power was given to him to do two and forty months.

6 And he opened his mouth unto blaſphemies againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

8 And all that dwell upon the earth, adored him, whoſe names are not written in the book of life of the Lamb, which was (*c*) ſlain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He, that ſhall lead into captivity, ſhall go into captivity: he that ſhall kill by the ſword, muſt be killed by the ſword. Here is the patience and the faith of the ſaints.

11 And I ſaw (*d*) another beaſt coming up out of the earth, and he had two horns, like a lamb, and he ſpoke as a dragon.

12 And he executed all the power of the former beaſt in his ſight: and he cauſed the earth, and them that dwell therein, to adore the firſt beaſt, whoſe wound to death was healed.

13 And he did great ſigns, ſo that he made alſo fire to come down from heaven unto the earth in the ſight of men.

14 And he ſeduced them that dwell on the earth, for the ſigns, which were given him to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the image of the beaſt, which had the wound by the ſword, and lived.

15 And it was given him to give life to the image of the beaſt, and that the image of the beaſt ſhould ſpeak: and ſhould cauſe, that whoſoever will not adore the image of the beaſt, ſhould be ſlain.

16 And he ſhall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

17 And that no man might buy or ſell, but he that hath the character, or the name of the beaſt, or the number of his name.

18 Here is wiſdom. He,

(*c*) Ver. 8 *Slain from the beginning.* In the fore-knowledge of God; and in as much as all mercy and grace, from the beginning, was given in view of his death and paſſion.

(*d*) Ver 11 *Another beaſt.* This ſecond beaſt with two horns, may be underſtood of the heatheniſh prieſts and magicians; the principal promoters both of idolatry and perſecution.

that hath underſtanding, let him count the number of the beaſt. For it is the number of a man: and the number of him is (*e*) ſix hundred ſixty ſix.

## CHAP. XIV.

AND I beheld, and lo a Lamb ſtood upon mount Sion, and with him an hundred forty four thouſand having his name, and the name of his Father written on their foreheads.

2 And I heard a voice from heaven, as the noiſe of many waters, and as the voice of great thunder: and the voice, which I heard, was as the voice of harpers harping on their harps.

3 And they ſung as it were a new canticle, before the throne, and before the four living creatures, and the Ancients; and no man could ſay the canticle, but thoſe hundred forty four thouſand, who were purchaſed from the earth.

4 Theſe are they who were not defiled with women: For they are virgins. Theſe follow the Lamb whitherſoever he goeth. Theſe were purchaſed from among men, the firſt fruits to God and to the Lamb:

5 And in their mouth there was found no lye: For they are without ſpot before the throne of God.

6 And I ſaw another Angel flying through the midſt of heaven, having the eternal Goſpel, to preach unto them that ſit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, becauſe the hour of his judgment is come: and adore ye him, that made heaven and earth, the ſea and the fountains of waters.

8 And another Angel followed, ſaying: That great (*a*) Babylon is fallen, is fallen: which made all nations to drink of the wine of the wrath of her fornication.

9 And the third Angel followed them, ſaying with a loud voice: If any man ſhall adore the beaſt and his image, and receive his character in his forehead, or in his hand;

10 He alſo ſhall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and ſhall be tormented with fire and brimſtone in the ſight

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(*e*) Ver. 18 *Six hundred ſixty ſix.* The numeral letters of his name ſhall make up this number.

(*a*) Ver. 8 *Babylon.* It is probable that here by the great Babylon, is meant the city of the devil, that is the univerſal ſociety of the wicked: as Jeruſalem is taken for the city and church of God.

of

of the holy Angels and in the ſight of the Lamb.

11 And the ſmoke of their torments ſhall aſcend up for ever and ever: neither have they reſt day nor night, who have adored the beaſt, and his image, and whoſoever receiveth the character of his name.

12 Here is the patience of the ſaints, who keep the commandments of God, and the faith of JESUS.

13 And I heard a voice from heaven, ſaying to me: Write, Bleſſed are the dead who (*b*) die in the Lord. From henceforth now, ſaith the Spirit, that they may reſt from their labours: For their works follow them.

14 And I ſaw, and behold a white cloud: and upon the cloud one ſitting like to the Son of man, having on his head a crown of gold, and in his hand a ſharp ſickle.

15 And another Angel came out from the temple, crying with a loud voice to him that ſat upon the cloud: Thruſt in thy ſickle, and reap, becauſe the hour is come to reap, for the harveſt of the earth is ripe.

16 And he that ſat on the cloud, thruſt his ſickle into the earth, and the earth was reaped.

17 And another Angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another Angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the ſharp ſickle, ſaying: Thruſt in thy ſharp ſickle, and gather the cluſters of the vine-yard of the earth: becauſe the grapes thereof are ripe.

19 And the Angel thruſt in his ſharp ſickle into the earth, and gathered the vine-yard of the earth, and caſt it into the great preſs of the wrath of God:

20 And the preſs was trodden without the city, and blood came out of the preſs, up to the horſes bridles, for a thouſand and ſix hundred furlongs.

## CHAP. XV.

AND I ſaw another ſign in heaven great and wonderful: ſeven Angels having the ſeven laſt plagues. For in them is filled up the wrath of God.

2 And I ſaw as it were a ſea of glaſs mingled with fire, and them that had overcome the beaſt and his image and the number of his name, ſtanding on the ſea of glaſs, having the harps of God:

(*b*) Ver. 13 *Die in the Lord.* It is underſtood of the martyrs, who die for the Lord.

3 And

3 And ſinging the canticle of Moſes the ſervant of God, and the canticle of the Lamb, ſaying: Great and wonderful are thy works O Lord God almighty: juſt and true are thy ways, O King of ages.

4 Who ſhall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations ſhall come, and ſhall adore in thy ſight, becauſe thy judgments are manifeſt.

5 And after theſe things I looked, and behold the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven Angels came out of the temple having the ſeven plagues, clothed with clean and white linnen, and girt about the breaſts with golden girdles.

7 And one of the four living creatures, gave to the ſeven Angels ſeven golden vials, full of the wrath of God who liveth for ever and ever.

8 And the temple was filled with ſmoke from the majeſty of God, and from his power: and no man was able to enter into the temple, till the ſeven plagues of the ſeven Angels were fulfilled.

## CHAP. XVI.

AND I heard a great voice out of the temple, ſaying to the ſeven Angels: Go, and pour out the ſeven vials of the wrath of God upon the earth.

2 And the firſt went, and poured out his vial upon the earth, and there fell a ſore and grievous wound upon men, who had the character of the beaſt: and upon them that adored the image thereof.

3 And the ſecond Angel poured out his vial upon the ſea, and there came blood as it were of a dead man: and every living ſoul died in the ſea.

4 And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood.

5 And I heard the Angel of the waters, ſaying: Thou art juſt, O Lord, who art, and who waſt, the holy one, becauſe thou haſt judged theſe things:

6 For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink: for they are worthy.

7 And I heard another, from the altar ſaying: Yea O Lord God almighty, true and juſt are thy judgments.

8 And the fourth Angel poured out his vial upon the ſun, and it was given unto him to afflict men with heat and fire:

9 And men were ſcorched with great heat, and they blaſphemed the name of God who hath power over theſe plagues, neither did they penance to give him glory.

10 And the fifth Angel poured

poured out his vial upon the ſeat of the beaſt: and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blaſphemed the God of heaven, becauſe of their pains and wounds, and did not penance from their works.

12 And the ſixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the riſing of the ſun.

13 And I ſaw from the mouth of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe prophet three unclean ſpirits like frogs.

14 For they are the ſpirits of devils working ſigns, and they go forth unto the kings of the whole earth to gather them to battle againſt the great day of the almighty God.

15 Behold, I come as a thief: Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he ſhall gather them together into a place, which in Hebrew is called *Armagedon*.

17 And the ſeventh Angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, ſaying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, ſuch an one as never had been ſince men were upon the earth, ſuch an earthquake, ſo great.

19 And the great city was divided into three parts: and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every iſland fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven upon men: and men blaſphemed God for the plague of the hail: becauſe it was exceeding great.

## CHAP. XVII.

AND there came one of the ſeven Angels, who had the ſeven vials, and ſpoke with me, ſaying: Come, I will ſhew thee the condemnation of the great harlot, who ſitteth upon many waters,

2 With whom the kings of the earth have committed fornication: and they who inhabite the earth, have been made drunk with the wine of her whoredom.

3 And he took me away in ſpirit into the deſart. And I ſaw a woman ſitting upon a ſcarlet coloured beaſt, full of names of blaſphemy, having even heads and ten horns.

4 And the woman was clothed

clothed round about with purple and ſcarlet, and gilt with gold, and precious ſtones and pearls, having a golden cup in her hand, full of the abomination and filthineſs of her fornication.

5 And on her forehead a name was written, (*a*) a Myſtery: (*b*) Babylon the great, the mother of the fornications, and the abominations of the earth.

6 And I ſaw the woman drunk with the blood of the ſaints, and with the blood of the martyrs of JESUS. And I wondered, when I had ſeen her, with great admiration.

7 And the Angel ſaid to me: Why doſt thou wonder? I will tell thee the myſtery of the woman, and of the beaſt which carrieth her, which hath the ſeven heads and ten horns.

8 (*c*) The beaſt, which thou ſaweſt, was and is not, and ſhall come up out of the bottomleſs pit, and go into deſtruction: and the inhabitants on the earth (whoſe names are not written in the book of life from the foundation of the world) ſhall wonder, ſeeing the beaſt that was and is not.

9 And here is the underſtanding, that hath wiſdom. The ſeven heads, are ſeven mountains, upon which the woman ſitteth, and they are ſeven kings.

10 Five are fallen, one is, and the other is not yet come: and when he is come, he muſt remain a ſhort time.

11 And the beaſt which

(*a*) Ver. 5 *A myſtery* That is, a ſecret, becauſe what follows of the name and title of the great harlot is to be taken in a myſtical ſenſe

(*b*) Ibid. Babylon. Either the city of the devil in general; or, if this place be to be underſtood of any particular city, *pagan Rome* which then and for 300 years perſecuted the church; and was the principal ſeat both of empire and idolatry.

(*c*) Ver. 8 *The beaſt which thou ſaweſt.* This beaſt which ſupports Babylon, may ſignify the power of the devil; *which was and is not*, (being much abridged by the coming of Chriſt, but ſhall again exert itſelf under Antichriſt. The ſeven heads of this beaſt are ſeven mountains or empires, inſtruments of his tyranny; of which five were then fallen, as above. Ch. xiii. v. 1 The beaſt itſelf is ſaid to be the eighth, and of the ſeven; becauſe they all act under the devil, and by his inſtigation, ſo that his power is in them all, yet ſo as to make up, as it were, an eighth empire, diſtinct from them all.

was,

was, and is not: the ſame alſo is the eighth, and is of the ſeven, and goeth into deſtruction.

12 And the ten horns, which thou ſaweſt, are (*d*) ten kings, who have not yet received kingdom, but ſhall receive power as kings one hour after the beaſt.

13 Theſe have one deſign: and their ſtrength and power they ſhall deliver to the beaſt.

14 Theſe ſhall fight with the Lamb, and the Lamb ſhall overcome them, becauſe he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he ſaid to me: The waters which thou ſaweſt, where the harlot ſitteth, are peoples, and nations, and tongues.

16 And the ten horns, which thou ſaweſt in the beaſt: theſe ſhall hate the harlot, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and ſhall burn her with fire.

17 For God hath given into their hearts, to do that which pleaſeth him: that they give their kingdom to the beaſt till the words of God be fulfilled.

18 And the woman which thou ſaweſt, is the great city, which hath kingdom over the kings of the earth.

## CHAP. XVIII.

AND after theſe things I ſaw another Angel come down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a ſtrong voice ſaying: Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean ſpirit, and the hold of every unclean and hateful bird:

3 Becauſe all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the power of her delicacies.

4 And I heard another voice from heaven, ſaying: Go out from her, my people: that you be not partakers of

(*d*) Ver. 12 *Ten kings.* Ten leſſer kingdoms, enemies alſo of the church of Chriſt: which nevertheleſs ſhall be made inſtruments of the juſtice of God for the puniſhment of Babylon. Some underſtand this of the Goths, Wandals, Hunns, and other barbarous nations, that deſtroyed the empire of Rome.

her

her ſins, and that you receive not of her plagues.

5 For her ſins have reached unto heaven, and the Lord hath remembred her iniquities.

6 Render to her as ſhe alſo hath rendred to you: and double unto her double according to her works: in the cup, wherein ſhe hath mingled, mingle ye double unto her.

7 As much as ſhe hath glorified herſelf, and lived in delicacies, ſo much torment and ſorrow give ye to her: becauſe ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſorrow I ſhall not ſee.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine, and ſhe ſhall be burnt with fire: becauſe God is ſtrong who ſhall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, ſhall weep, and bewail themſelves over her, when they ſhall ſee the ſmoke of her burning:

10 Standing a-far off for fear of her torments, ſaying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth ſhall weep, and mourn over her: for no man ſhall buy their merchandiſe any more.

12 Merchandiſe of gold and ſilver and precious ſtones: and of pearls and fine linnen and purple, and ſilk, and ſcarlet, and all thyine-wood, and all manner of veſſels of ivory, and all manner of veſſels of precious ſtone, and of braſs, and of iron, and of marble,

13 And cinnamon, and odours, and ointment, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits of the deſire of thy ſoul are departed from thee, and all fat and goodly things are periſhed from thee, and they ſhall find them no more at all.

15 The merchants of theſe things, who were made rich, ſhall ſtand a far off from her for fear of her torments, weeping and mourning.

16 And ſaying: Alas! alas! that great city, which was clothed with fine linnen and purple, and ſcarlet and was gilt with gold and precious ſtones and pearls.

17 For in one hour are ſo great riches come to nought: and every ſhip-maſter, and all that ſail into the lake, and mariners, and as many as work in the ſea, ſtood afar off,

18 And cried, ſeeing the place of her burning, ſaying: What city is like to this great city?

19 And they caſt duſt upon their

their heads, and cried, weeping and mourning, ſaying: Alas, alas that great city, wherein all were made rich, that had ſhips at ſea, by reaſon of her prices: for in one hour ſhe is made deſolate.

20 Rejoice over her, thou heaven, and ye holy apoſtles and prophets: for God hath judged your judgment on her.

21 And a mighty Angel took up a ſtone as it were a great mill-ſtone, and caſt it into the ſea, ſaying: With ſuch violence as this ſhall Babylon that great city be thrown down, and ſhall be found no more at all.

22 And the voice of harpers, and of muſicians, and of them that play on the pipe and on the trumpet, ſhall no more be heard at all in thee, and no craftſman of any art whatſoever ſhall be found any more at all in thee, and the ſound of the mill ſhall be heard no more at all in thee,

23 And the light of the lamp ſhall ſhine no more at all in thee, and the voice of the bridegroom and the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

24 And in her was found the blood of prophets and of ſaints, and of all that were ſlain upon the earth.

## CHAP. XIX.

AFTER theſe things I heard as it were the voice of much people in heaven ſaying, *Alleluia.* Salvation, and glory, and power is to our God:

2 For true and juſt are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his ſervants, at her hands.

3 And again they ſaid, *Alleluia.* And her ſmoke aſcendeth for ever and ever.

4 And the four and twenty Ancients, and the four living creatures, fell down and adored God that ſitteth upon the throne, ſaying: *Amen: Alleluia.*

5 And a voice came out from the throne, ſaying: Give praiſe to our God, all ye his ſervants: and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, ſaying, *Alleluia:* for the Lord our God the almighty hath reigned.

7 Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herſelf.

8 And it is granted to her that ſhe ſhould cloth herſelf

ſelf with fine linnen glittering and white. For the fine linnen are the juſtifications of ſaints.

9 And he ſaid to me: Write, Bleſſed are they that are called to the marriage ſupper of the Lamb. And he ſaith to me: Theſe words of God, are true.

10 And (*a*) I fell down before his feet, to adore him. And he ſaith to me: See thou do it not: I am thy fellow-ſervant, and of thy brethren who have the teſtimony of JESUS. Adore God. For the teſtimony of JESUS, is the ſpirit of prophecy.

11 And I ſaw heaven opened, and beheld a white horſe: and he that ſat upon him, was called faithful and true, and with juſtice doth he judge and fight.

12 And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himſelf.

13 And he was clothed with a garment ſprinkled with blood: and his name is called, THE WORD OF GOD.

14 And the armies that are in heaven followed him on white horſes clothed in fine linnen white and clean.

15 And out of his mouth proceedeth a ſharp two-edged ſword: that with it he may ſtrike the nations. And he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs of the wrath of God the almighty.

16 And he hath on his garment and on his thigh written, KING OF KINGS AND LORD OF LORDS.

17 And I ſaw an Angel ſtanding in the ſun, and he cried with a loud voice ſaying to all the birds that did fly through the midſt of heaven:

(*a*) Ver. 10 *I fell down*, &c. St. Auguſtin (l. 20 contra Fauſt. c. 21) is of opinion, that this Angel appeared in ſo glorious a manner, that St. John took him to be God; and therefore would have given him *divine honour*, had not the Angel ſtopt him, by telling him he was but his fellow-ſervant. St. Gregory (hom. 8 in Evang.) rather thinks, that the veneration offered by St. John, was not divine honour, or indeed any other than what might lawfully be given; but was nevertheleſs refuſed by the Angel, in conſideration of the dignity to which our human nature had been raiſed, by the incarnation of the Son of God; and the dignity of St. John, an apoſtle, prophet, and martyr. So far at leaſt is certain, that the ſaint knew his duty too well to offer the Angel any idolatrous or ſuperſtitious worſhip.

Come

Come, gather yourſelves together to the great ſupper of God:

18 That you may eat the fleſh of kings, and the fleſh of tribunes, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all free-men and bond-men, and of little and of great.

19 And I ſaw the beaſt and the kings of the earth, and their armies gathered together to make war with him that ſat upon the horſe, and with his army.

20 And the beaſt was taken, and with him the falſe prophet, who wrought ſigns before him, wherewith he ſeduced them who received the character of the beaſt, and who adored his image. Theſe two were caſt alive into the pool of fire burning with brimſtone.

21 And the reſt were ſlain by the ſword of him that ſitteth upon the horſe, which proceedeth out of his mouth: and all the birds were filled with their fleſh.

## CHAP. XX.

AND I ſaw an Angel coming down from heaven, having the key of the bottomleſs pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old ſerpent, which is the devil and ſatan, and (*a*) bound him for a thouſand years.

3 And he caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould no more ſeduce the nations, till the thouſand years be finiſhed. And after that he muſt be looſed a little time.

4 And I ſaw ſeats: and they ſat upon them, and judgment was given unto them, and the ſouls of them that were beheaded for the teſtimony of JESUS, and for the word of God, and who had not adored the beaſt nor his image, nor received his cha-

(*a*) Ver. 2 *Bound him for a thouſand years.* The power of ſatan has been very much abridged by the paſſion of Chriſt; for *a thouſand years*; that is, for the whole time of the new teſtament: but eſpecially from the time of the deſtruction of *Babylon* or pagan Rome, till the new efforts of *Gog* and *Magog* againſt the church, towards the end of the world. During which time the ſouls of the martyrs and ſaints live and reign with Chriſt in heaven, in the *firſt reſurrection*, which is that of the ſoul to the life of glory; as the *ſecond reſurrection* will be that of the body, at the day of the general judgment.

racter on their foreheads, or in their hands, and they lived and reigned with Chriſt a thouſand years.

5 The reſt of the dead lived not, till the thouſand years were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection. In theſe the ſecond death hath no power: but they ſhall be prieſts of God and of Chriſt: and ſhall reign with him a thouſand years.

7 And when the thouſand years ſhall be finiſhed, ſatan ſhall be loſed out of his priſon,

8 and ſhall go forth, and ſeduce the nations, which are over the four quarters of the earth, Gog, and Magog, and ſhall gather them together to battle, the number of whom is as the ſand of the ſea.

8 And they came upon the breadth of the earth, and encompaſſed the camp of the ſaints, and the beloved city.

9 And there came down fire from God out of heaven, and devoured them: and the devil, who ſeduced them, was caſt into the pool of fire and brimſtone,

10 Where both the beaſt and the falſe prophet ſhall be tormented day and night for ever and ever.

11 And I ſaw a great white throne, and one ſitting upon it, from whoſe face the earth and heaven fled away, and there was no place found for them.

12 And I ſaw the dead, great and ſmall, ſtanding in the preſence of the throne, and the books were opened: and another book was opened, which is the book of life: and the dead were judged by thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead that were in it, and death and hell gave up their dead that were in them, and they were judged every one according to their works.

14 And hell and death were caſt into the pool of fire. This is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the pool of fire.

## CHAP. XXI.

AND I ſaw a new heaven and a new earth, For (*a*) the firſt heaven, and the firſt earth was gone, and the ſea is now no more.

2 And I John ſaw the holy city the new Jeruſalem coming down out of heaven, from God, prepared as a bride adorned for her husband.

(*a*) Ver. 1 *The firſt heaven, and the firſt earth was gone*; being changed, not as to their ſubſtance, but in their qualities.

3 And

3 And I heard a great voice from the throne ſaying: Behold the tabernacle of God with men, and he will dwell with them. And they ſhall be his people: and God himſelf with them ſhall be their God.

4 And God ſhall wipe away all tears from their eyes: and death ſhall be no more, nor mourning, nor crying, nor ſorrow ſhall be any more, for the former things are paſſed away.

5 And he that ſat on the throne, ſaid: Behold, I make all things new. And he ſaid to me: Write, for theſe words are moſt faithful and true.

6 And he ſaid to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirſteth I will give of the fountain of the water of life, freely.

7 He that ſhall overcome, ſhall poſſeſs theſe things, and I will be his God: and he ſhall be my ſon.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyers, they ſhall have their portion in the pool burning with fire and brimſtone, which is the ſecond death.

9 And there came one of the ſeven Angels, who had the vials full of the ſeven laſt plagues, and ſpoke with me, ſaying: Come, and I will ſhew thee the bride, the wife of the Lamb.

10 And he took me up in ſpirit to a great and high mountain: and he ſhewed me the holy city Jeruſalem coming down out of heaven from God,

11 Having the glory of God, and the light thereof was like to a precious ſtone, as to the jaſper-ſtone, even as chryſtal.

12 And it had a wall great and high, having twelve gates, and in the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael.

13 On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the Weſt, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve Apoſtles of the Lamb.

15 And he that ſpoke with me, had a meaſure of a reed, of gold, to meaſure the city and the gates thereof, and the wall.

16 And the city lieth in a four-ſquare, and the length thereof is as great as the breadth: and he meaſured the city with the golden reed for twelve thouſand furlongs, and the length and the height and the breadth thereof are equal.

17 And he meaſured the wall thereof an hundred forty four cubits, the meaſure of a man which is of an Angel.

18 And the building of the wall thereof was of jaſper-ſtone: but the city itſelf pure gold, like to clear glaſs.

19 And the foundations of the wall of the city, were adorned with all manner of precious ſtones. The firſt foundation, was jaſper: the ſecond, ſapphire: the third, a chalcedony: the fourth, an emerald:

20 The fifth, ſardonix: the ſixth, ſardius: the ſeventh, chryſolite: the eighth, beryl: the ninth, a topaz: the tenth, a chryſopraſus: the eleventh, a jacinct: the twelfth, an amethyſt.

21 And the twelve gates are twelve pearls, one to each: and every ſeveral gate was of one ſeveral pearl. And the ſtreet of the city was pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein. For the Lord God almighty is the temple thereof, and the Lamb.

23 And the city hath no need of the ſun, nor of the moon, to ſhine in it. For the glory of God hath enlightned it, and the Lamb is the lamp thereof.

24 And the nations ſhall walk in the light of it: and the kings of the earth ſhall bring their glory and honour into it.

25 And the gates thereof ſhall not be ſhut by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 There ſhall not enter into it any thing defiled, or that worketh abomination or maketh a lye, but they that are written in the book of life of the Lamb.

## CHAP. XXII.

AND he ſhewed me a river of water of life, clear as chryſtal, proceeding from the throne of God and of the Lamb.

2 In the midſt of the ſtreet thereof, and on both ſides of the river, *was* the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

3 And there ſhall be no curſe any more: but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face: and his name ſhall be on their foreheads.

5 And night ſhall be no more: and they ſhall not need the light of the lamp, nor the light of the ſun, becauſe the Lord God ſhall enlighten them, and

and they ſhall reign for ever and ever.

6 And he ſaid to me: Theſe words are moſt faithful and true. And the Lord God of the ſpirits of the prophets, ſent his Angel to ſhew his ſervants the things which muſt be done ſhortly.

7 And behold I come quickly. Bleſſed is he that keepeth the words of the prophecy of this book.

8 And I John, who have heard, and ſeen theſe things. And after I had heard and ſeen, I fell down to adore before the feet of the Angel, who ſhewed me theſe things:

9 And he ſaid to me: See thou do not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

10 And he ſaith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, (*a*) let him hurt ſtill: and he that is filthy, let him be filthy ſtill: and he that is juſt, let him be juſtified ſtill: and he that is holy, let him be ſanctified ſtill.

12 Behold, I come quickly; and my reward is with me, to render to every man according to his works.

13 I am Alpha and Omega, the firſt and the laſt, the beginning and the end.

14 Bleſſed are they that waſh their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs and ſorcerers, and unchaſte, and murderers, and ſervers of idols, and every one that loveth and maketh a lye.

16 I JESUS have ſent my Angel, to teſtify to you theſe things in the churches. I am the root and ſtock of David, the bright and morning ſtar.

17 And the ſpirit and the bride ſay: Come. And he that heareth, let him ſay: Come. And he that thirſteth, let him come: and he that will, let him take the water of life freely.

18 For I teſtify to every one that heareth the words of the prophecy of this book: If any man ſhall add to theſe things, God ſhall add unto him the plagues written in this book.

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(*a*) Ver. 11 *Let him hurt ſtill.* It is not an exhortation or licenſe to go on in ſin; but an intimation, that how far ſoever the wicked may proceed, their progreſs ſhall quickly end, and then they muſt look to meet with proportionable puniſhments.

19 And

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from theſe things that are written in this book,

20 He that giveth teſtimony of theſe things ſaith. Surely I come quickly: Amen. Come Lord JESUS.

21 The grace of our Lord JESUS Chriſt be with you all. Amen.

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*N. B.* In the following table, the titles of the books, and the order of the pſalms are quoted as they are ſet down in the Proteſtant bible.

BRITISH
21 NO 37
MUSEUM

*A* TABLE

# *A* TABLE *of* CONTROVERSIES.

ABSOLUTION. The power promiſed and given to the paſtors of the church, St. Matt. chap. xvi. v. 19 xviii. 18. St John xx. 22, 23.

*Angels.* They have a charge over us, St. Matt. xviii. 10. Hebr. i. 14. See alſo Exodus xxiii. 20, 21. Pſalm xci. 11, 12, &c. They offer up our prayers, Rev. viii. 4. and pray for us, Zechariah i. 12. We have a communion with them, Heb. xii. 22. They have been honoured by the ſervants of God, Joſhua v. 14, 15: and invocated, Gen. xlviii. 15, 16. Hoſea xii. 4. Rev. i. 4.

*Baptiſm.* Ordained by Chriſt, St. Matt. xxviii. 19. Neceſſary to ſalvation. St. John iii. 5. Adminiſtered by the Apoſtles in water, Acts viii. 36, 38. chap. x. 47, 48. See alſo Epheſ. v. 26. Heb. x. 22. 1 St. Peter iii. 20, 21. For baptiſm of infants, ſee St. Luke xviii. 16, compared with St. John iii. 5.

*Chriſt.* He is the *only-begotten*, the true, and natural *Son of God.* St. Matt. xvi. 16. St. John i. 13. chap. iii. 16, 18. Rom. viii. 32. 1 St. John iv. 39. The *ſame God* with his *Father*, and *equal* to him. St. John v. 18, 19, 23. chap. x. 30. chap. xiv. 1, 9, &c. chap. xvi. 14, 15. chap. xvii. 10. Philip ii. 5, 6. *True God*, St. John i. 1. chap. xx. 28, 29. Acts xx. 25. Romans ix. 5. Titus ii. 13. 1 St. John iii. 16. chap. v. 20. See alſo Iſaiah ix. 6. chap. xxxv. 4, 5. St. Matt. i. 23. St. Luke i. 16, 17. Heb. i. 8. He is the *creator* of all things, St. John i. 3, 10, 11. Coloſ. i. 15, 16, 17. Heb. i. 2, 10, 11, 12. chap. iii. 4. *The Lord of glory*, 1 Cor. ii. 8. *The King of kings, and Lord of Lords*, Rev. xvii. 14. chap. xix. 16. *The firſt and the laſt: Alpha and Omega, the beginning and the end, the Almighty*, Rev. i. 7, 8, 17, 18. chap. ii. 8. chap. xxii. 12, 13.

*The Church of Chriſt ſtands for ever.* St. Matt. xvi. 18. chap. xxviii. 20. St. John xiv. 16, 17. Pſ. xlviii. 8. Pſ. lxxii. 5, 7. Pſ. lxxxix. 3, 4, 29, 36, 37. Pſ. cxxxii. 13, 14. Iſaiah. ix. 7. chap. liv. 9, 10. chap. lix. 20, 21. chap. lx. 15, 18, &c. chap. lxii. 6. Jeremiah xxxi. 35, 36. chap. xxxiii. 17, &c. Ezekiel xxxvii. 24, 26. Daniel ii. 44. The Church is the *Kingdom* of Chriſt, St.

St. Luke i. 33. Daniel ii. 44. The *city* of the great King, Pſ. xlviii. 2: his *reſt* and his *habitation for ever*, Pſ. cxxxii. 13, 14. *The houſe of the living God*, 1 Tim. iii. 15. The *fold*, of which Chriſt is the *ſhepherd*, John x. 16. The *body*, of which Chriſt is the *head*, Coloſ. i. 18. Epheſ. v. 23. The *ſpouſe*, of which he is the *bridegroom*, Epheſ. v. 31, 32: Ever *ſubject* to him, and ever *faithful* to him, v. 24: ever *loved* and *cheriſhed* by him, v. 25, 29, and joined to him by an *indiſſoluble union*, v. 31, 32. The Church is the *pillar and ground* (or ſtrong foundation) *of the truth*, 1 Tim. iii. 15. God's *covenant with her* is an *everlaſting covenant of peace*, Ezek. xxxvii. 26: confirmed by a *ſolemn oath*, never to be altered; like that made to Noah, Iſaiah liv. 9. A *covenant* like that of *the day and night* to ſtand for all generations, Jeremiah xxxiii. 20, 21. God ſhall be her *everlaſting light*, Iſai. lx. 18, 19. Whoſoever *ſhall gather together againſt her, ſhall fall*; and *the nation that will not ſerve her, ſhall periſh*, Iſai. lx. 12, 15, 17. The Church is always *one*, Cantic. vi. 9, 10. John x. 16. Epheſ. iv. 4, 5. Always *viſible*, Iſai. ii. 2, 3. Micah. iv. 1, 2. Matt. v. 14. Spread far and near, and teaching many nations, Pſ. ii. 8. Pſ. xxii. 27. Iſai. xlix. 6. chap. liv. 1, 2, 3. Daniel ii. 35, 44. Malachi. i. 11, &c. The Church is *infallible in matters of faith*. This follows from the premiſes: particularly ſee St. Matt. xvi. 18. chap. xxviii. 19, 20. St. John xiv. 16, 17, 26. chap. xvi. 13. 1 Tim. iii. 14, 15. Iſai. xxxv. 8. chap. liv. 9. 10. chap. lix. 19, 20, 21, &c.

*Church-Guides*, and their authority, Deuteron. xvii. 8, 9, &c. St. Matt. xviii. 17, 18. chap. xxviii. 18, 19, 20. St. Luke x. 16. St. John xiv. 16, 17, 26. chap. xvi. 13. chap. xx. 21, &c. Epheſ. iv. 11, 12, &c. Heb. xiii. 7, 17. 1 John iv. 6.

*Communion in one kind* ſufficient to ſalvation, St. John vi. 51, 57, 58. Body and blood of Chriſt now *inſeparable*, Rom. vi. 9. Mention of one kind alone, Luke xxiv. 30, 31. Acts ii. 42, 46. chap. xx. 7. 1 Corinth. x. 17.

*Confeſſion of ſins*, Numbers v. 6, 7. St. Matt. iii. 6. Acts xix. 18. St. James v. 16. The obligation of confeſſion is gathered, from the judiciary power of binding and looſing, forgiving and retaining ſins, given to the paſtors of Chriſt's Church, St. Matt. xviii. 18. St. John xx. 22, 23.

*Confirmation*, adminiſtered by the Apoſtles, Acts viii. 15, 17. chap. xix. 6. See alſo 2 Cor. i. 21, 22. Heb. vi. 2.

*Continency:*

*Continency:* poſſible. Matt. xix. 11, 12. The vow binding, Deut. xxiii. 21. The breach of that vow damnable, 1 Tim. v. 12. The practiſe commended, 1 Cor. vii. 7, 8, 27, 37, 38, 40. For reaſons which particularly have place in the clergy, ver. 32, 33, 35.

*Councils* of the Church, gathered in Chriſt's name, are aſſiſted by Chriſt, St. Matt. xviii. 20. And by the Holy Ghoſt, Acts xv. 28. Their decrees are diligently to be obſerved by the faithful, Acts xv. 41. chap. xvi. 4. See *Church-Guides.*

*Euchariſt.* The *real preſence* of the body and blood of Chriſt, and *Tranſubſtantiation* proved from Matt. xxvi. 26. Mark xiv. 22, 24. Luke xxii. 19. John vi. 51, 52, &c. 1 Cor. x. 16. chap. xi. 24, 25, 27, 29.

*Eternity of hell's torments,* Matt. iii. 12. chap. xxv. 41, 46. Mark ix. 43, 44, 45, 46, 48. Luke iii. 17. 2 Theſſ. i. 7, 8, 9. Jude 6, 7. Rev. xx. 10. See alſo Iſai. xxxiii. 14.

*Extreme-unction,* James v. 14, 15.

*Faith.* True *faith* neceſſary to ſalvation, Mark xvi. 16. Acts ii. 47. chap. iv. 12. Heb. xi. 6. *Faith* without good works is *dead,* James ii. 14, 17, 20, &c. *Faith alone* doth not *juſtify,* ver. 24. But *faith working by charity,* Gal. v. 6. *Faith* doth not imply an *abſolute aſſurance* of our being in grace; much leſs of our eternal ſalvation, Rom. xi. 20, 21, 22. 1 Cor. ix. 27. chap. x. 12. Philip ii. 12, Rev. iii. 11.

*Faſting,* commended in ſcripture, Joel ii. 12. Practiſed by God's ſervants, 1 Ezra. viii. 23. Nehem. i. 4. Daniel x. 3, 7, 12, &c. Moves God to mercy, Jonas iii. 5, &c. Is of great efficacy againſt the devil, Mark ix. 29. And is to be obſerved by all the children of Chriſt, Matt. ix. 15. Mark ii. 20. Luke v. 35. See alſo Acts xiii. 3. chap. xiv. 23. 2 Cor. vi. 5. chap. xi. 27. Chriſt's faſt of forty days, Matt. iv. 2.

*Freewill,* Gen. iii. 7. Deut. xxx. 19. Eccleſ. xv. 14, &c. Often reſiſts the grace of God, Prov. i. 24, &c. Iſai. v. 4. Ezek. xviii. 23, 31, 32. chap. xxxiii. 11. Matt. xxiii. 37. Luke xiii. 34. Acts vii. 51. Heb. xii. 15. 2 Peter iii. 9. Rev. iv. 20.

*The Holy Ghoſt.* His divinity, Acts v. 3, 4. chap. xxviii. 25, 26. 1 Cor. ii. 10, 11. chap. vi. 11, 19, 20. See alſo Matt. xii. 31, 32. Acts xiii. 2. chap. xx. 28, &c. 2 Cor. xiii. 14. And the ſolemn form of baptiſm, Matt. xxviii. 19, 20.

19, 20. He proceeds from the Father and the Son, John xv. 26.

*Images*, commanded by God, Exod. xxv. 18, &c. Numb. xxi. 8, 9. And placed of each ſide of the mercy-ſeat, in the ſanctuary, Exod xxxvii. 7. And in the temple of Solomon, 2 Chron. iii. 10. 1 (alias 3) Kings vi. 23, 32, 35. And this by divine ordinance, 1 Chron. xxviii. 18, 19. Relative honour of holy images authorized, Heb. xi. 21. See alſo 2 Samuel vi. 12, 13, 14, 15, 16. 2 Chron. v. 2, &c. Pſ. xcix. 5. Philip ii. 10.

*Indulgences*. The power of granting them, Matt. xvi. 18, 19. The uſe of this power, 2 Cor. ii. 6, 7, 8, 10.

*Maſs*. The ſacrifice prefigured, Gen. xiv. 18. Foretold, Malachi. i. 10, 11. Pſ. cx. 4. Inſtituted and celebrated by Chriſt himſelf, Luke xxii. 19, 20. Atteſted, 1 Cor. x. 16, 18, 19, 20, 21. Heb. xiii. 10. See *Euchariſt*, &c.

*Matrimony*. A ſacrament repreſenting the indiſſoluble union of Chriſt and the Church, Eph. v. 32. See alſo 1 Theſ. iv. 3, 4, 5. Marriage not to be diſſolved but by death, Gen. ii. 24. Matt. xix. 6. Mark x. 11, 12. Luke xvi. 18. Rom. vii. 2, 3. 1 Cor. vii. 10, 11, 39.

*Holy Orders, inſtituted by Chriſt*, Luke xxii. 19. John xx. 22, 23. Conferred by impoſition of hands, Acts vi. 6. chap. xiii. 3. chap. xiv. 22. Give grace, 1 Tim. iv. 14. 2 Tim. i. 6.

*Original ſin*, Job xiv. 4. Pſ. li. 7. Rom. v. 12, 15, 16, 17, 18, 19. 1 Cor. xv. 21, 22. Eph. ii. 3.

*Penance*, a ſacrament. See *Abſolution. Confeſſion.*

*Pope*, or chief biſhop, St. Peter, by Chriſt's ordinance, was raiſed to this dignity, Matt. xvi. 18, 19. Luke xxii. 31, 32. John xxi. 15, &c. See alſo Matt. x. 2. Acts v. 29. Gal. ii. 7, 8.

*Prayers for the dead*, 2 Mach. xii. 43, &c.

*Purgatory*, or a middle ſtate of ſouls, ſuffering for a time, on account of their ſins, is proved by thoſe many texts of ſcripture, which affirm that God will *render to every man according to his works:* ſo that ſuch as die in leſſer ſins ſhall not eſcape without puniſhment, for which alſo ſee Matt. xii. 36. Rev. xxi. 27. Conſult likewiſe Matt. v. 25, 26. chap. xii. 32. 1 Cor. iii. 13, 14, 15. 1 Pet. iii. 18, 19, 20.

*Relicks*, miraculous, 2 Kings xiii. 21. Matt. ix. 20, 21. Acts xix. 11, 12.

*Saints* departed, aſſiſt us by their prayers, Luke xvi. 9. 1 Cor.

1 Cor. xiii. 8. Rev. v. 8. We have a communion with them, Heb. xii. 22, 23. They have power over nations, Rev. ii. 26, 27. chap. v. 10. They are like to Angels, Matt. xxii. 30. Luke xx. 36. They know what paſſes amongſt us, Luke xv. 10. 1 Cor. xiii. 12. 1 John iii. 2. They are with Chriſt in heaven, before the general reſurrection, 2 Cor. v. 1, 6, 7, 8. Philip i. 23, 24. Rev. iv. 4. chap. vi. 9. chap. vii. 9, 14, 15, &c. chap. xiv. 1, 3, 4. chap. xix. 1, 4, 5, 6. chap. xx. 4. For their invocation, conſult the texts quoted above with relation to Angels: And ſuch as teſtify the great power which the prayers of God's ſervants have with him; and which authorize us to ſue for their prayers: For which ſee Exod. xxxii. 11, 14. 1 Sam. vii. 8, 9, 10. Job xlii. 7, 8. Rom. xv. 30. Eph. vi. 18, 19. 1 Theſ. v. 25. Heb. xiii. 13. James v. 16.

*Holy Scriptures*, hard to be underſtood, and wreſted by many to their own deſtruction, 2 Peter iii. 16. Not of private interpretation, 2 Peter i. 20. Corrupted by Proteſtants, St. Matt. xix. 11. 1 Cor. vii. 9. chap. ix. 5. chap. xi. 27. Gal. v. 17. Heb xi. 21.

*Apoſtolical Traditions*, 1 Cor. xi. 2. 2 Theſ. ii. 15. chap. iii. 6. 2 Tim. i. 13. chap. ii. 2. chap. iii. 14. See alſo Deut. xxxii. 7. Pſ. xix. 5, 6, 7.

*Tranſubſtantiation*. See *Euchariſt*.

*Trinity* of perſons in God, Matt. xxviii. 19. 2 Cor. xiii. 13. 1 John v. 7.

*The B. Virgin Mary*. Her dignity, Luke i. 28, 42, 43. All generations of true Chriſtians ſhall call her bleſſed, Luke i. 48. See for her veneration and invocation, what is ſaid above of Angels and Saints.

*Women*, muſt not preach nor teach, 1 Cor. xv. 34, 35, 37. 1 Tim. ii. 11, 12.

*Good Works*, meritorious, Gen. iv. 7. chap. xxii. 16, 17, 18. Pſ. xviii. 21, 23, 24. Pſ. xix. 8, 11. Matt. v. 11, 12. chap. x. 42. chap. xvi. 27. 1 Cor. iii. 8. 2 Tim. iv. 8.

## *A* TABLE *of the* EPISTLES *and* GOSPELS, *for all* Sundays *and* Holidays, *throughout the* YEAR.

ADVENT, 1 Sund. Epiſt. Rom. xiii. 11, 14. Goſp. Luke xxi. 25, 34.
2 Sund. Ep. Rom. xv. 4, 13. Goſp. Matt. xi. 2, 10.
3 Sund. Ep. Philip iv. 4, 7. Goſp. John i. 19, 28.
4 Sund. Ep. 1 Cor. iv. 1, 5. Goſp. Luke iii. 1, 6.
Chriſtmaſs, 1 Maſs, Ep. Tit. ii. 11, 15. Goſp. Luke ii. 1, 15.
2 Maſs, Ep. Tit. iii. 4, 8. Goſp. Luke ii. 15, 21.
3 Maſs, Ep. Heb. i. 1, 12. Goſp. John i. 1, 14.
St. Stephen, Ep. Acts vi. and vii. 54, 59. Goſp. Matt. xxiii. 34, 39.
St. John, Ep. Eccl. xv. 1, 7. Goſp. John xxi. 20, 24.
H. Innocents, Ep. Apoc. xiv. 1, 6. Goſp. Matt. ii. 13, 18.
St. Thomas Cant. Ep. Heb. v. 1, 7. Goſp. John x. 11, 17.
St. Silveſter, Ep. 2 Tim. iv. 1, 9. Goſp Luke xii. 35, 41.
New Year, Ep. Tit. ii. 11, 15. Goſp. Luke ii. 21, 22.
Epiphany, Ep. Iſai. lx. 1, 7. Goſp. Matt. ii. 1, 13.
1 Sund. Ep. Rom. xii. 1, 6. Goſp. Luke ii. 42, 52.
2 Sund. Ep. Rom. xii. 6, 16. Goſp. John ii. 1. 12.
Name of Jeſus, Ep. Acts iv. 8, 12. Goſp. Luke ii. 21.
3 Sund. Ep. Rom. xii. 16, 21. Goſp. Matt. viii. 1, 13.
4 Sund. Ep. Rom. xiii. 8, 11. Goſp. Matt. viii. 23, 28.
5 Sund. Ep. Coloſ. iii. 12, 18. Goſp. Matt. xiii. 24, 31.
6 Sund. Ep. 1 Theſ. i. 2, 10. Goſp. Matt xiii. 31, 36.
Septuageſima, Ep. 1 Cor. ix. 24, x. 5. Goſp. Matt. xx. 1, 17.
Sexageſima, Ep. 2 Cor. xi. 19, xii. 10. Goſp. Luke viii. 4, 16.
Quinquageſ. Ep. 1 Cor. xiii. 1, 13. Goſp. Luke xviii. 31, 43.
Aſh-Wedneſday, Ep. Joel ii. 12, 20. Goſp. Matt. vi. 16, 22.
1 Lent, Ep. 2 Cor. vi. 1, 11. Goſp. Matt. iv. 1, 12.
2 Lent, Ep. 1 Theſ. iv. 1, 8. Goſp. Matt. xvii. 1, 10.
3 Lent, Ep. Epheſ. v. 1, 9. Goſp. Luke xi. 14, 29.
4 Lent, Ep. Gal. iv. 22, 31. Goſp. John vi. 1, 15.
Paſſ. Sunday, Ep. Heb. ix. 11, 15. Goſp. John viii. 46, 59.

Palm-

Palm-Sunday, Ep. Phil. ii. 5, 11. Goſp. Matt. xxi. 1, 10, and chap. xxvi. xxvii.
Mandy-Thurſday, Ep. 1 Cor. xi. 20, 33. Goſp. John xiii. 1, 15.
Good-Friday, Ep. Exod. xii. 1, 12. Goſp. John xviii. xix.
H. Saturday, Ep. Coloſ. iii. 1, 4. Goſp. Matt. xxviii. 1, 7.
Eaſter-Sund. Ep. 1 Cor. v. 7, 8. Goſp. Mark xvi. 1, 7.
E. Monday, Ep. Acts xx. 37, 43. Goſp. Luke xxiv. 13, 35.
E. Tueſday, Ep. Acts xiii. 26, 33. Goſp. Luke xxiv. 36, 47.
Low-Sunday Ep. 1 John v. 4, 10. Goſp. John xx. 19, 31.
2 Sund. after Eaſter, Ep. 1 Pet. ii. 21, 25. Goſp. John x. 11, 16.
3 Sund. Ep. 1 Pet. ii. 11, 18. Goſp. John xvi. 16, 22.
4 Sund. Ep. James i. 17, 21. Goſp. John xvi. 5, 14.
5 Sund. Ep. James i. 22, 27. Goſp. John xvi. 22, 30.
Aſcenſion, Ep. Acts i. 1, 11. Goſp. Mark xvi. 14, 20.
6 Sund. Ep. 1 Pet. iv. 7, 12. Goſp. John xv. 26, xvi. 4.
Whit-Sunday, Ep. Acts ii. 1, 11. Goſp. John xiv. 23, 31.
Whit-Mond. Ep. Acts x. 42, 48. Goſp. John iii. 16, 21.
Tueſday, Ep. Acts viii. 14, 17. Goſp. John x. 1, 10.
Trinity-Sund. Ep. Rom. xi. 33, 36. Goſp. Matt. xxviii. 18, 20.
Corp. Chriſti, Ep. 1 Cor. xi. 23, 29. Goſp. John vi. 56, 59.
2 Sund. Ep. 1 John iii. 13, 18. Goſp. Luke xiv. 16, 24.
3 Sund. Ep. 1 Pet. v. 6, 11. Goſp. Luke xv. 1, 10.
4 Sund. Ep. Rom. viii. 18, 23. Goſp. Luke v. 1, 11.
5 Sund. Ep. 1 Pet. iii. 8, 15. Goſp. Matt. v. 20, 24.
6 Sund. Ep. Rom. vi. 3, 11. Goſp. Mark viii. 1, 10.
7 Sund. Ep. Rom. vi. 13, 23. Goſp. Matt. vii. 15, 21.
8 Sund. Ep. Rom. viii. 12, 17. Goſp. Luke xvi. 1, 9.
9 Sund. Ep. 1 Cor. x. 6, 14. Goſp. Luke xix. 41, 47.
10 Sund, Ep. 1 Cor. xii. 2, 11. Goſp. Luke xviii. 9, 14.
11 Sund. Ep. 1 Cor. xv. 1, 10. Goſp. Mark vii. 31, 37.
12 Sund. Ep. 2 Cor- iii. 4, 9. Goſp. Luke x. 23, 37.
13 Sund. Ep. Gal. iii. 16, 22. Goſp. Luke xvii. 11, 19.
14 Sund. Ep. Gal. v. 16, 24. Goſp. Matt. vi. 24, 33.
15 Sund. Ep. Gal. v. 25, vi. 11. Goſp. Luke vii. 11, 16.
16 Sund. Ep. Eph. iii. 13, 21. Goſp. Luke xiv. 1, 11.
17 Sund. Ep. Eph. iv. 1, 6. Goſp. Matt. xxii. 35, 45.
18 Sund. Ep. 1 Cor. i. 4, 9. Goſp. Matt. ix. 1, 8.
19 Sund. Ep. Eph. iv. 23, 28. Goſp. Matt. xxii. 1, 14.
20 Sund. Ep. Eph. v. 15, 21. Goſp. John iv. 46, 53.
21 Sund. Ep. Eph. vi. 10, 17. Goſp. Matt. xviii. 23, 25.
22 Sund. Ep. Philip i. 6, 11. Goſp. Matt. xxii. 15, 21.
23 Sund. Ep. Phil. iii. 17, 21. Goſp. Matt. ix. 18, 26.
24 Sund. Ep. Col. i. 9, 14. Goſp. Matt. xxiv. 15, 35.

## *On the* Feaſts *of the* SAINTS.

St. Andrew, Ep. Rom. x. 10, 18. Goſp. Matt. iv. 18, 22.
Conception of B. V. M. Ep. Prov. viii. 22, 36. Goſp. Matt. i. 1, 16.
St. Thomas, Ep. Eph. ii. 19, 22. Goſp. John xx. 24, 29.
Conv. St. Paul, Ep. Acts ix. 1, 22. Goſp Matt. xix. 27, 29.
Candlemaſs, Ep. Malachi. iii. 1, 5. Goſp. Luke ii. 22, 32.
St. Matthias, Ep. Acts i. 15, 26. Goſp. Matt. xi. 25, 30.
St. Joſeph, Ep. Eccleſ. xlv. 1, 6. Goſp. Matt. i. 18, 22.
Lady-day, Ep. Iſai. vii. 10, 16. Goſp. Luke i. 26, 38.
St. George, Ep. 2 Tim. ii. 8, 10, iii. 10, 12. Goſp. John xv. 1, 7.
St. Mark, Ep. Ezek. i. 10, 15. Goſp. Luke x. 1, 10.
SS. Philip and James, Ep. Wiſd. v. 1, 6. Goſp. John xiv. 1, 13.
Inv. Croſs, Ep. Philip ii. 5, 11. Goſp. John iii. 1, 15.
St. Barnaby, Ep. Acts xi. 21, 27. Goſp. Matt. x. 16, 22.
St. John Bapt. Ep. Iſai. xlix. 1, 8. Goſp. Luke i. 57, 68.
SS. Peter and Paul, Ep. Acts xii. 1, 11. Goſp. Matt. xvi. 13, 19.
Viſitation B. V. M. Ep. Cant. ii. 8, 14. Goſp. Luke i. 39, 47.
St. Mary Magd. Ep. Cant. iii. 2, &c. Goſp. Luke vii. 37, 50.
St. James, Ep. 1 Cor. iv. 9, 15. Goſp. Matt. xx. 20, 23.
St. Ann, Ep. Prov. xxxi. 10, &c. Goſp. Matt. xiii. 44, 52.
Transfiguration, Ep. 2 Pet. i. 16, 19. Goſp. Matt. xvii. 1, 9.
St. Laurence, Ep. 2 Cor. ix. 6, 10. Goſp. John xii. 24, 26.
Aſſumpt. B. V. M. Ep. Eccleſ. xxiv. 11, 20. Goſp. Luke x. 38, 42.
St. Bartholomew, Ep. 1 Cor. xii. 27, 31. Goſp. Luke vi. 12, 19.
Nativ. B. V. M. Ep. Prov. viii. 22, 36. Goſp. Matt. i. 1, 16.
Exalt. Croſs, Ep. Phil. ii. 5, 11. Goſp. John xii. 31, 36.
St. Matthew, Ep. Ezek. i. 10, 15. Goſp. Matt. ix. 9, 13.
St. Michael, Ep. Apoc. i. 1, 5. Goſp. Matt. xviii. 1, 10.
Angel-Guardian, Ep. Exod. xxiii. 20, 23. Goſp. Matt. xviii. 1, 10.
St. Luke, Ep. 2 Cor. viii. 16, 24. Goſp. Luke x. 1, 9.
SS. Simon and Jude, Ep. Eph. iv. 7, 13. Goſp. John xv. 17, 22.
All Saints, Ep. Apoc. vii. 2, 12. Goſp. Matt v. 1, 12.
All Souls, Ep. 1 Cor. xv. 51, 57. Goſp. John v. 25, 29.
Preſentation B. V. M. Ep. Eccl. xxiv. 14, 16. Goſp. Luke xi. 27, 28.

*A Chro-*

# *A Chronological* TABLE.

| | The year of the world. |
|---|---|
| CHRIST is born at Bethlehem, Dec. 25, Luke ii. He is circumciſed, Jan. 1, Luke ii. | 4000 |
| The wiſe men come, and adore him, Matt. ii. | Year |
| He is preſented in the temple, Feb. 2, Luke ii. | of the |
| St. Joſeph and the B. Virgin fly with the child Jeſus into Egypt, Matt. ii. | Lord. |
| The maſſacre of the infants by Herod, Matt. ii. St. Joſeph, with the B Virgin and her Son, returns from Egypt, but for fear of Archelaus, goes and lives at Nazareth in Galilee, Matt. ii. | |
| Jeſus is found in the temple diſputing with the doctors, when he was twelve years of age, Luke ii. | 8 |
| St. John Baptiſt begins to preach and baptize, Jo. i. | 30 |
| Jeſus himſelf is baptized by John. A voice from heaven declares him the beloved Son of God, the Holy Ghoſt comes down like a dove. Matt. iii. Mark i. Luke iii. | |
| Chriſt's firſt miracle at Cana in Galilee, by turning water into wine, John ii. | |
| St. John Baptiſt is caſt into priſon, and after ſome time beheaded by Herod, Matt. iv. and xiv. Mark vi. Luke ix. | 31 |
| Chriſt makes choice of twelve of his Diſciples, whom he calls Apoſtles, Peter is the firſt of them, Matt. x. Mark iii. Luke vi. | |
| Chriſt's ſermon on the mountain, Matt. v. vi. and vii. He preaches in Judea and Galilee, caſts out devils, and cures all manner of diſeaſes, Matt. xii. Luke xiv. &c. | |
| He raiſeth to life the daughter of Jairus, Matt. ix. Mark v. Luke viii. | |
| The Son of the widow of Naim, Luke vii. | |
| He calms the ſea with his word, Matt. viii. Mark iv. Luke viii. | |
| He heals the man that had been 38 years ill of a palſy, John v. | 32 |

32 He ſends his twelve Apoſtles to preach with power of doing miracles, Matt. x. Mark vi. Luke ix.

33 He makes choice of 72 Diſciples, Luke x.

He feeds at one time 5000 men with five loaves, Matt. xiv.

At another time 4000 with ſeven loaves, Matt. xv.

34 He reſtoreth ſight to the man born blind; and raiſeth Lazarus to life, John ix. and xi.

He comes into Jeruſalem riding upon an aſs, Matt. xxi.

He inſtitutes the B. Sacrament and Sacrifice of his body and blood, Matt. xxvi.

He is betrayed by Judas: and condemned to die.

He is ſcourged, crowned with thorns, and crucified.

He dies, and is buried.

He riſeth from death the third day.

He gives his Apoſtles power to forgive ſins, Jo. xx. 23.

He gives to St. Peter the charge of his whole church, Jo. xxi.

He promiſeth to be with his church to the end of the world, Matt. xxviii.

After 40 days he aſcends into Heaven, Acts c. i.

St. Matthias is choſen an Apoſtle in the place of Judas the Traitor, Acts i.

On the day of pentecoſt the Holy Ghoſt comes down upon the Apoſtles, Act ii.

They preach the Reſurrection of Chriſt, and the neceſſity of believing in him.

St. Peter converts on one day 3000, on another 5000, Act ii. 41. and Acts iv. 4.

He with St. John cures the lame beggar, that ſat at the gate of the temple, Acts iii. 6.

The new Chriſtians have all things in common, Acts iv. 32.

Ananias and Saphira for reſerving ſome part of the money of a field ſold, and for lying to the H. Ghoſt, fall down dead at St. Peter's feet, Acts v.

The election of the ſeven deacons, Acts vi.

Saul by virtue of a commiſſion from the chief prieſts perſecutes the chriſtians, Acts ix.

St.

| | |
|---|---|
| St. Stephen is ſtoned, Acts vii. 58. | 34 |
| The Diſciples being diſperſed, preach in Judea and Samaria, &c. | |
| St. Philip converts the Samaritans, Acts viii. | |
| St. Paul is miraculouſly converted, Acts ix. | |
| St. Peter cures Eneas at Lydda, and raiſeth to life Tabitha at Joppe, Acts ix. | 35 |
| The very ſhadow of his body cures all diſtempers, Acts v. 15. | |
| He receiveth Cornelius the Centurion, and other Gentiles into the church, Acts x. | 39 |
| St. Matthew writeth his Goſpel. | 42 |
| St. Peter goeth to Rome and foundeth the church there. | |
| St. Barnaby and St. Paul preach at Antioch, where the believers are firſt called Chriſtians, Acts xi. | 43 |
| Herod Agrippa beheadeth St. James, the brother of St. John; and impriſoneth St. Peter, who is miraculouſly delivered, Acts xii. | 44 |
| St. Paul and St. Barnaby are ſent to preach to the Gentiles, Acts xiii. 14. | 45 |
| St. Peter writeth his firſt Epiſtle, from Rome: where alſo St. Mark writeth his Goſpel. | |
| A council of the Apoſtles, and ancients at Jeruſalem. | 51 |
| St. Paul preacheth in Macedonia and Achaia, Acts xvi and xvii. | 53 |
| He writes his firſt Epiſtle to the Theſſalonians, and the ſecond ſoon after. | |
| He writes to the Galatians. St. Luke writes his Goſpel. | 55 |
| St. Paul writes his firſt, and ſoon after his ſecond Epiſtle to the Corinthians. | 56 |
| He writes to the Romans. | 58 |
| He is apprehended at Jeruſalem, Acts xxi. | 59 |
| He appeals to Ceſar, and is ſent to Rome. | 61 |
| St. James about this time writes his Epiſtle. | |
| St. Paul at Rome converts Oneſimus, and ſends him with his letter to Philemon. He writes to the Epheſians, Philippians and Coloſſians. | 62 |
| St. James Biſhop of Jeruſalem is there martyred, | |
| St. Paul being ſet at liberty, writes to the Hebrews. | 63 |
| St. Luke writes the Acts of the Apoſtles. | |

St.

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| 66 | St. Paul writes his firſt epiſtle to Timothy: and his epiſtle to Titus. |
| | St. Peter about this time writes his ſecond epiſtle. |
| | St. Peter and St. Paul are impriſoned at Rome. |
| | St. Paul writes his ſecond epiſtle to Timothy. |
| | St. Peter and St. Paul are put to death by Nero. |
| 95 | St. John is caſt into a Cauldron of boiling oil at Rome under Domitian, and is baniſhed thence to Patmos. |
| | He writes the Apocalypſe. |
| 96 | He returns to Epheſus under the Emperor Nerva, and there writes his Goſpel. The time of the writing of his Epiſtles is uncertain. |
| 100 | He dies at Epheſus under Trajan about the year 100. |

*F I N I S.*

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